

1016. d. 26
The exceeding

Reasonableness

Of Constantly & Devoutly frequenting

[as much as is possible]

The Daily Morning and Evening

Publick Prayers

OF THE

Church of ENGLAND,

And of ALWAYS and worthily Receiving

The Blessed SACRAMENT

Of the Supper of our Lord

Where those great Benefits may be enjoy'd,

In point of but highest *Interest*,
and therefore *Duty* to our own *selves*
and *Brethren*, and *others*, as well as
Justice to GOD and the CHURCH,
and as without doing which we cannot
truly be called *worthy* Members thereof.

In Two Letters to a Young Gentleman.

By B. D. Eccl. Angl. Presb.

LONDON, Printed for T. Davis at the
Bible in Red-Lion-street in White-
Chappel, 1704.

The exceeding
Rationality

Of Constant & Devoutly depending

[as much as is possible]

The Daily Morning and Evening

Publick Prayers

OF THE

Church of ENGLAND

And of ALWAYS and worthily depending

The Blessed SACRAMENT

Of the Supper of our Lord

Wherein the greatest Blessings are bestowed

In point of our highest Duty

and that is to our own Honour

and Blessing as well as

Justice to GOD and the CHURCH

and as without doing which we cannot

be called true Members thereof

In Two Letters to a Young Gentleman

By J. B. Ed. Angl. Presb.

LONDON, Printed for T. Davis at the

Bible in Red-Lion-Street in White-

Chapel, 1704.

TO THE READER.

I*t has been some time that I, with many others, have been an uneasy Observer of a very dangerous Remisness in some sorts of People [some whereof would notwithstanding have us think them the best Members and Friends of our holy CHURCH: but with their leaves, we must believe our blessed Saviour before them, who says, that every Tree is known by its Fruit]. A dangerous Remisness, I say, in two grand beneficial DUTIES of Religion; Those of frequenting our excellent Daily Common Prayers, and of the Blessed Sacrament of the Supper of our Lord; and yet 'tis their CONSTANT Attendance hereon is the chief and certain Character-*

To the Reader.

risk of their being truly Children of our Mother, and of their real Love to Her, and without which whoever affects the Name of High ——— indeed any Name but that which is vile does only expose himself, and is basely deceived, and I wish that was all the Mischief was done in the case.

To rectifie these fatal Crimes there has not been wanting the best Examples and Labours of our very Reverend, Learned, Wise, and Pious Clergy. Their incomparable Discourses have been private, from the Pulpit, and in Print, of the Excellency and Usefulness of the Common-Prayer, and of the Nature, and Design, and Benefit of the Holy Sacrament of the Eucharist, and of Preparation for it, and Behaviour after it. But I do not remember to have seen any thing in Pullick to PRESS, in the way of this Tract, the **CONSTANT** Application to them. If there has really been nothing of this kind abroad, the Cause

To the Reader.

Cause must undoubtedly be, that it was generally concluded needless to persuade People much to that which, with such great Reallity and Strength of Argument, has been proved so every way valuable.

But sad Experience shews us, that this will not always do with every one; and hence was I excited to this following Attempt, at first for the private [and Thanks be to God [in the Event] successful] Perusal of a young Gentleman, but now for Publick view. And the Zeal I justly bear to the best composed Liturgy in the World, and to the most holy Institution of our dying Saviour, and the Abhorrence I ever had to only Nominal Professing, occasion'd my Forwardness herein.

Nor have I any other end in this, but the Good of Souls. No: The Style is mean, the Language common and eager, free from all Imbellishments, and suitable to the Capacity of even the ordinary sort. Its Author

To the Reader

willingly unacquainted with Arts of Self-Advancement, being sure he is under the generous Conduct of GOD's wise Providence, and is more likely from some persons hereby to share in St. Paul's Affliction, of being thought their Enemy because he tells them the Truth. However, he dares satisfy an honest Conscience, tho' at the Purchase of any Censure or Return.

Nihil dicitur quod non dictum prius has been often said by way of Objection, yet in this Book, with Relation to others, on the Prayers and Sacraments already in print, I have industriously avoided, tho' not unreasonably, a wilful unnecessary Compliance with that Proverb. But certainly, if since the first Date of that, there should nothing of Religion have been published but what was wholly new (if that could be) either that Maxim had been crois'd with a Witness, and we must have had nothing but Innovations, or one principal Design

To the Reader.

sign for which our blessed Saviour did at first establish the Holy Catholick Church had been binder'd.

The World is generally very careless of spiritual Concerns, and their Forgetfulness of such things is usual, tho' they are above all things of the highest Concern to them, and the very Business which they were sent into the World about. It is therefore an Injunction worthy of GOD, that the Pastors of his Church, do in season and out of season, to ALL Nations teach them the Word: Remind and instruct them in their Duty; and to that purpose reduplicate Line upon Line, i. e. use incessantly all imaginable lawful means, and our Lord has promis'd to those who are duly call'd and rightly ordain'd for such Offices, that He will be always with them to direct and prosper their equitable and sincere Endeavours at them.

The want of Novelty then in what follows, could be no good Objection, and

To the Reader.

no matter for other Qualifications, if
those above be not deficient in the
Undertaker of this, and the Belief of,
and Dependance on those Truths,
with the sad Occasion of such a Tre-
atise from some body, did also encourage
him to write it down, and to hope for
Success thereon.

Your sincere Friend

In our Good Lord

B. PRATT.

T H E

The exceeding
Reasonableness

Constantly & Devoutly frequenting

[as much as is possible]

The Daily, Morning, and Evening

PRAYER

OF THE

Church of England.

In a Letter to a Young Gentleman.

SIR,

As to what I was discoursing with
you the other Day, this is the
Substance: That GOD being
the supream Majesty, the Original of all
Excellence, the Fountain of all Power,

A-5

in

in whose Favour is Life and only true Happiness, and that for ever too: and whose Frowns can sink us to eternal Death, doth most *justly* deserve, and 'tis our highest *Interest* to render Him, with all *Adoration*, our humblest **C O N S T A N T** Prayers and *Thanksgivings*. Our'n, I say, who are his *Creatures*, who are his *Pensioners* for every Breath we fetch, Bit we eat, and Drop we drink, for all the Cloths we wear, and Pre-ferment or Money we possess, Friends we have, Minute of Peace and Safety we enjoy, and Hopes of eternal Glory we entertain; and who to that end, when we were his professed, undone E-nemies, were redeemed by him in *such* a way, — as amazes Angels themselves.

On these Accounts ordinary Reason teaches us most affectionately and piously to **P A Y** Divine Worship, which indeed was *part* of the Religion of very **H E A T H E N S**, so that they are most *manifestly* **F O O L S** and **I N G R A T E F U L L**, especially among *Christians*, who neglect the *sincerest* Performance of this **D E B T** to **G O D**, and to **T H E M S E L V E S** on all Occasions, especially the *most Beneficial* ones, as I hope clearly
and

and more particularly to evince before
I have done.

Hereupon *All* good Men are several
times **DAILY** with all Submission and
Ardour of Soul on their Knees to GOD
in private, alone, and with their Families,
rejoicing at every Opportunity of
Approach to *Him*, in Consideration of
the vast Honour and Comfort of being
freely permitted, when we please, so to
do, and of being assured that we shall
certainly be heard, lov'd, and requited
for it with all fitting good things.
Such a Privilege as our great *Fellow*
Mortals allow us not. But *this* do these
good Men, and much are they to be
commended and valued by us for it.
I'm sure they are so by all in *Heaven*:
This being a Sign they think *aright* and
act upon *true Principles* for their own
best Advantage and God's Glory as be-
comes the Dignity of Mankind.

But the *Publick* Prayers of the Church
of *England*, for *those* Reasons, and for
others presently to be told you (tho'
private ones by our selves and with our
Families are **ALLWAYS** therefore to be
us'd) are much to be preserv'd.

As no wise *poor* Man would omit one single *meanest* Opportunity of Correspondence with his potent and rich Friend, when he was *sure* that the offer he came to Him, the kinder He would take it, and the more ready He would be to do for him and his; so neither would any *such* Person more especially, with Respect to *Soul* and *Body* jointly, neglect the *least* Conveniency of applying to *that* approved *best* of Friends, the Almighty. And yet in the *Publick* excellent Offices of our Holy Church, there are *infinite* Benefits beyond those in *private* Devotions to be found; and therefore as all good Men (as I said before) are constant in their *private* Worship of GOD [which is one *sure* Mark of their *Sincerity* to Him, for which *they* shall be rewarded openly] so are they in their *publick* too.

I am glad, Sir, you have read over with so much *Pleasure* [as I knew that you and all the World *must* needs do, if they could only be got to begin] those highly valuable and most requisite Authors *Mr. Hooker's Eccles. Polity*, *Bp. Sparrow's Rationale on the Common Prayer*, and *Dr. Beveridge's, new Lord Bp. of Sr. Asaph's*,

Alaph's, Excellency and Usefulness of it, Dr. Sparks Devotions, Dr. Comber's four Vol. on it, and Mr. Clutterbuck's little Treatise.

Without consulting and digesting such Books, you might indeed have a Zeal for our Liturgy, but it would be without Knowledge, at least without sound Knowledge, and Knowledge sufficient such as is worthy of it in every the most inferior Member of the Church; and it would be opiniotive alone, so as that like a House without a Foundation, whenever the Wind of Opposition from without Accosts, or a new Fancy comes into your Head, you would be ready to fall: and indeed this is the great Cause that we see so much Inconstancy at the publick Worship in some, otherwise sensible People. These are not able, according to the blessed Apostle's Injunction, to contend earnestly for the Practice of the Holy **F A I T H**; but at best, if they are not at one time or another seduced by a more skilled Adversary, yet through their shameful Ignorance, they will certainly expose, with themselves, the very best constituted Church in the World.

These

These *Publick* or *Common-Prayers*, Sir, of which ~~those~~ Books were wrote, I do, with all the pathetick Earnestness and Sollicitude, intreat and conjure you to be a **CONSTANT**, i. e. a daily, Morning, and Evening Frequenter of, where so great a Benefit may be enjoy'd, as much as is possible: As much, I say, as is possible, my Meaning whereof I shall explain when I come to answer an *Objection* is usually made against **CONSTANTLY** or **ALLWAYS** attending thereon.

And ~~this~~ I so solemnly require of you, in the Name of **GOD**, and as you will answer it at the dreadful Day of Accounts, as the **SO OFTEN DEVOUTLY** frequenting them is your exceeding reasonable **DUTY**, (to expatiate now on the Matter) in point of but

First, *Highest Interest* to your own self, and Brethren, and Others.

Secondly, In point of *Justice* to **GOD** and the **CHURCH**, otherways than private Prayer. And,

Thirdly, As without doing which you cannot truly be called a worthy Member of the Church.

I be-

(2)
The speech Almighty GOD, who has a most
tender Regard for the greatest Benefit of
all Mankind, that, forasmuch as he
knows all this to be certainly true, and
is often pleased to work by the meanest
Instrument, He would most powerfully
BLESS what is said herein, to the ef-
fectual durable working on every Soul
that needs it, for Jesus CHRIST his
Sake. Amen.

First, The so often and devoutly fre-
quenting the excellent Common Prayers
of our Church, is your exceeding rea-
sonable Duty in point of but highest In-
terest to your own Self, and Brethren,
and Others.

You are satisfied by the Law of Na-
ture, as well as that of Christ, that 'tis
your Duty to be ever doing the greatest good
to your self, and to do for others as you
would have them to do by you: i. e. to be
universally charitable, according to your
Power, and your Conscience would con-
demn you at the same time that you
neglected it to any Body, when you
might be so with equal Profit, every
time to your self.

Now,

Now, certainly that is *Charity* in the noblest and highest Measure, and is doing the greatest Good to your self and others, which is of highest Interest jointly to you and them: and that is so, that most strongly advances your and their secular and eternal Welfare. Now these are the Ends of our Common-Prayers: For these they were made, as you may admirably find in deliberately perusing the Prayers themselves, and those quoted Authors upon them. These are their Contents, and these they must certainly most efficaciously do, as they are a publick FORM, composed by, and are the Voice of the Church, offered up by the Priest, the Minister of GOD, with the People.

You'll remember, and must own with all the World, what I implied at first, that we can have no Success but from GOD. Every good and perfect Gift proceeds from above. — Paul may plant, and Apollo may water in a temporal as well as a spiritual Sence, but it is GOD that gives the Increase, &c. That the way to prosper is by sincere and proper Prayer. Call upon me in the time of Trouble, and I will hear you; whatsoever ye ask the Father.

Father in my Name, He will give it you. Ask and ye shall have, if ye ask not amiss: for like as a Father pitieth his own Children, even so is the Lord merciful unto them that fear Him. And you will grant that nothing among our selves, by (still) the Blessing of G O D, tends more to our own Ends than the being sensible that we heartily wish one another all the good we can, and that we do it in so ample a measure as by Praying in the most effectual Way for one another to Him, to whom nothing is impossible, and who is able to save to the uttermost, and who will hear the Prayers of them that call upon Him in Righteousness.

Well then, in point of highest Interest to your Self and Brethren, and Others, it is your exceeding reasonable Duty so constantly and devoutly to frequent them.

I. As they are a FORM.

1st, A Form of Words agreeable to our Blessed Saviour's own Will, who Himself taught us a FORM in that we call the Lord's Prayer, and bid us when we pray after that manner, say, i. e. not only after that manner Pray, namely, for such

such things as are there mentioned, but rather *after that manner*, viz. in a FORM, as *that* incomparable Prayer is. Because by præconceived FORMS,

1. Men of even the greatest Parts and Accomplishments are *best able* to express their Wants, and to return their Thanks.

2. Because the *chosen* use of composed Forms is one certain Indication of our Reverence to the Divine Majesty, to whom our utmost Adoration is owing, in that we *think* before we speak to Him, and are *ashamed* and *fear* to offer up to so tremendous a Being any Expressions but what we are sure are as well as we can make them: however are much more polished and *decent* than extempore Words. And this according to the Wise man's Advice, Eccles. 5. 3. *Be not rash with thy Mouth, and let not thy Heart be hasty to utter anything before GOD, for GOD is in Heaven and thou upon Earth --* And agreeable to the Custom of ALL Subjects in their Wits, even DISSENTERS themselves, to but their Temporal Princes in their Addresses to Them of any kind; so that the Opposers of set FORMS, do on these Two accounts stand

stand *self-condemned* by their own PRACTICE to far LESS ABLE and DESERVING Beings than GOD.

3. Because in the use of FORMS of Prayer, the *Heart*, which, in a Business of so great Importance, ought to have all the Helps imaginable, and yet, which in *extempore Effusions* must unavoidably be greatly *hinder'd* in contriving and wracking its self for immediate Expressions, (which by the way, whatever Care is taken, are many times (modestly speaking, very *improper* and *always raw*) has hereby, [every thing, that we in this imperfect State can most properly say to GOD, being here before *cautiously* and with the *exactest Deliberation* prepar'd to ones use, as see at large in those forequoted Books] has hereby (I say) nothing else to do but to be *wholly* intent on the *Devotional, Elevated Part*, which alone is the very LIFE of sacred Worship, and that which *mightily* recommends it to the Acceptance of GOD.

2dly, As they are not only a FORM, but after the *Lord's Prayer*, as they are the very *Best of Forms* that has been extant, and that every body may be fully
satis-

satisfied of *This*, I desire them seriously and impartially to read over those valuable Books whose Titles I have before named — so that our *Common-Prayers* may be justly called in the Apostles Phrase, *a Form of truly sound Words*, so agreeable they are in every Respect to the *Doctrine and Language of Holy Scripture*, and our own Wants and Conditions of every kind.

II. 'Tis your exceeding *reasonable* Duty so constantly with Devotion to frequent the Common-Prayers of our Church, in point of highest *Interest* to your Self and Brethren, and Others, as they are a Form PUBLICK; and therefore called COMMON-Prayers, because they are COMMON for the Benefit of ALL Mankind.

A Form Publick, to which as publick Worship is the especial Ordinance of GOD, confirmed by the

* St. Luke 1.

8. 10.

Chap. 2. 4.

46.

Chap. 3.

|| St. Mat. 18.

19, 20.

* Example, Precept, and

Declarations of the blessed

Apostles, and of our Saviour, who has promis'd us,

|| that where but two or three are gathered together in

his Name [i. e. in faithful Obedience to Him

Him and his Church, for there is no obeying him alone, for *I and my Beloved* implys the Holy Ghost, of Him, and the Church are one, Cant. 2. 16. 6. 3. & 7. 10.] *there, i. e. at whatsoever my House of Prayer, and especially in the midst of them.* To which *publick* Form, I say, who will may come, and to which multitudes of good People do, and by which Form we pray jointly for our selves, for our Brethren of the same Communion, and all others, tho' they do not put up Bills to request us. All the Prayers in that Publick Form being address'd to God in the *plural* Number, for us all, and not for me alone, but for you as well as my self, and for all Mankind, as well as for you and my self; tho' to be sure for *those more especially* we pray thereby, and for *them more especially* our Prayers shall be heard and granted, who are at the same time present with us in the Church, or whose *Minds* at least are there, tho' they are absent in Body, and would fain have come if they could: WE therefore beseech GOD, and not I alone, you for me, and I for you, and the rest for us both, and all of us for one another, and every one of us for all, with the
 very

very *same* Zeal and Affection as for each our single self, and undivided from it.

And, good Lord! what a *mighty* Advantage therefore must these Prayers needs be to us all there present, and how *powerful* with the Divine Majesty on every one of our behalfs: What says the Apostle? *The effectual fervent Prayer of one righteous Man availeth much*, St. James 5. 16. We know it does, and several *Instances* there are in Scripture, of our own daily Experience to illustrate it. How did *single Abraham* prevail with GOD for the City of Sodom? See Gen. 18. God's purpose was for its Wickedness to destroy it *forthwith*; but the good Man by his *Prayers* had averted his Design, with only this Proviso, that in that large and populous City there could have been but 50 righteous found, yea at last, if only 10 could have been found, and this he obtained with *ease* from GOD, he only asked and 'twas granted him; and 'tis observ'd by Divines, that *'twas modest Abraham ended his Prayer for that City, and not GOD his Concessions*, and 'tis believed, that if this holy Patriarch had *insisted* Praying for it, he might have saved the City by *one*,
and

and for my part, I know not but had he assum'd the Courage to have pray'd on, he might have sav'd it *without any*, from *temporal Ruine*, I mean, at least a *longer time*, for even the *Presence* of *ONE* *such* Man does sometimes hinder the Almighty from executing his deserved Vengeance on the wicked. *Haste thee*, says GOD to *Abraham* (out of this *Sodom*) *Gen. 19. 22. For I CANNOT do any thing till thou be come thither*, i. e. from *chance* into *Zoar*, but much more efficacious is such an one's *Supplications*, so that, see *Exod. 32. 10.* after the Prayer of *Moses* for the exceeding Sins of the People, the Almighty Majesty of Heaven is pleased to call out to him as one prevented, and unable to do Justice by his Petition. *Let me alone, that my Wrath may wax hot against them, and that I may consume them* : — and as it were compounding with him, if he would, in these Words. *And I will make of thee a great Nation.* Another Instance there is of *Elias*, tho' a Man subject to like Passions as we are, *St. James 5. 17.* And more you will find in holy Writ.

And what, shall one good Man's Prayers under the Jewish Oeconomy be so
pre-

prevalent, and not much more under the *Christian*? Doubtless they shall and are. And shall Prayers *then*, *any where* offer'd up by a *single* Person at *one* time, be *thus* successful, and not much rather in *GOD's* *stated* Places, and in his *appointed* Offices by *MANY*, and that *CON-
STANTLY*? And will *they* not be *much more* so *where* and *when* such *Mul-
titudes* of good or well-disposed persons jointly, and on the same account, pour them out to the Divine Majesty? Infal- libly they must! for surely a thick Rope of *many* twisted Cords is stronger than *one single Thread* and when most properly us'd: and if *you* alone may be able to procure your Desires with Heaven, more likely *you* with *more* together.

And now, Sir, is it not very plain, of what great Benefit the constant use of the Prayers of our Church are, as they are a *publick Form*? And does it not e- vidently appear highly reasonable, that *therefore* we *always* frequent them? For, have we not all of us at all times in one case or another, great *need* of them, con- sidering that the best of us all are *neces-
sitous* (tho' not all of us *wilful*) sinful *Creatures*; liable every *Moment* to ten
thousand

thousand Dangers, and apt to be caught by every Temptation that assaults us; yet all of us incessantly receiving Mercies of GOD of one kind or another, for which GOD can never be too often waited upon, and publick Thanks can never be too often most heartily return'd to Him, or else how can we expect more? And what a miserable State that is, to be out of Hopes of GOD's future Mercies! With what Face can we receive them again? Or if yet we have them, how else can we be assured, but that they are heap'd like Coals of Fire on our wicked Heads, as Justifications of GOD's Goodness, our own Ingratitude, and for our sharper and more inexcusable Destruction in the End? All the World will own that doing Good to our selves, and by others as we would have them to do by us, i. e. that Charity is our reasonable Duty. Then, what so great and comprehensive a Charity is there as this, that does such vast Good to the whole Man in all Respects? not only to the Bodies but to the Souls of our selves and others, as to Temporals and spirituals, that may procure them Help in time of need. In Grief and Want, re-

straining Grace against SIN, whose cursed Nature is to *damn us*. Confirming and improving Grace in the ways of Righteousness: Pardon and Reconcilement when we are so foolish and unhappy to transgress. In a Word, Peace and Security here and in the eternal Life to come.

The Wages of every Sin without the exceeding Mercy of GOD is everlasting Death, yet we all sin frequently, as I said above, and with several such heightning Aggravations, as do peculiarly provoke Divine Vengeance: Some of us, tho' they are small Sins in themselves, make them grievous ones on account of less Occasions or Provocations we had to commit them, being done amongst good Examples that properly tend to excite us to greater things. — Against our own Knowledge or Opportunities of knowing better. — Against the Checks of our Consciences, the Advice (it may be frequent Advice) of our real Friends. The many Years we have liv'd, &c. Others of us have committed more enormous Sins, with these and the like enlarging Circumstances, and sometimes without them, and yet should shew all Signs of Repentance, and Desires of For-

Forgiveness for *one single Act* of them *all the Days of our Lives*! And all this while, our time is uncertainly *flying*, nor know we but the *next* Breath we fetch may be our *last*: many *Good Persons* have died suddenly; no Reason then has any *Sinner* to hope for that Favour that *HIS* Life will be prolong'd: What must we do then? but immediately get out of this damnable State; and as one greatest Means, come constantly to these *publick* Prayers of the Church, where we may confess our Sins, pray for our selves in that most excellent *FORM*, and have others pray for us. Others, I say, whom *GOD* will hear for us, when it may be He will not hear some provoking Sinners for themselves; and where we may receive that comfortable cordial the *Absolution* or Assurance of Pardon: Indeed we should even *long* till that Holy Hour begins, least our Deaths should come *before* it: and if we do live to receive our Pardons there, for *that Cause* we should have *such* an Affection for *GOD* and *his House*, as never after to stay from it; For, to whom much is given, he should love much, and should shew it to *GOD* by a frequent

Attendance on Him, as we all naturally and of Course do to every thing or Person else we love.

It must be own'd, that all are not Sinners at all times *alike*, nor some People, notorious ones at any time, so that barely, as to our own Conditions herein, we may have more or less (I say not Reason but) need to approach this House of Prayer at *sometimes* than at *others*, but *that* can be no *just* Argument why *any* of us should at ANY TIME *miss*; for the most righteous is no while wholly without Sin; and if he is any while freer from it than at other times, and than other People, he is *then* especially BOUND to come to thank GOD for that great Mercy by which He was with-held.

Besides, *then* He is the more FIT to pray for others, being *then* the more likely to prevail with God in their Behalfts, and *that* being ever our DUTIES, as was before evinc'd, and *always* a most *barbarous* thing to refuse it, yea, more than to see a poor Wretch starving or drowning, and not to help him when
we

we can. [And our Backwardness herein (*this ill Example of ours too, have we a Care of its sad Effects*) is one main Cause that all the Impieties, especially among Christians, are got to such a monstrous Head !] We can at NO TIME excuse our selves from it, and we SIN whenever we omit it, and so much the more, as we are more reputable than the rest, except when we are *unavoidably and undesignedly hinder'd, solely against our Wills*; but of *this* more hereafter, only thus much I say now, that even for such an INTENT alone *willingly* conceived, we need come *presently* to Church with *suitable* Contrition to acknowledge and be pardon'd.

Nor can we *ever* pray *rightly* for others *there*, but we have our Prayers in that Instant return'd with Advantage into our *own* Bosoms; for, *such* GOD has promis'd to, and does, *make joyful in his House of Prayer*, *Isa. 56. 7.* Ask any one of them all and they will tell you so, and well they may, for, *St. Mat. 5. 7.* there is a present *Blessing* conferr'd upon them, *Blessed are the merciful for they shall obtain Mercy.* Mercy! —

B. 3.

Temporal,

Temporal, Spiritual, Unspeakable, and Eternal. Understand it more from that remarkable *Psalms* the 91. of such Persons, which therefore I desire you to read over very considerately; every Word being exceeding comprehensive of *their* Happiness, and full of Comfort, as are many other of the *Psalms* and Places of Holy Writ.

Besides, we win the *Peoples* Hearts for whom we pray, so that even T.H.E.Y must needs be willing to do good to us again, who do *so much* for them; this being the Practice of very *Publicans* and *Sinners*, Mat. 5. 46.

In the mean time from abroad; we are free from the unutterable *Danger* of ill *Company*, the Expence of Visits, Games, and idle Recreations, and obtain and encrease so great a Reputation among even the *worst* of Men:  that they will respect, and even in times of Danger, consult and confide in us before their old beloved Companions.

But

But *that* which is further very considerable in this religious Practice is, that it breaks the Mind for earthly things, weans it from this World, and inures it before-hand to relish only the Business of the *Church Triumphant*; and to *this* end, in our Common-Prayer, the excellent Choice of the *Lessons, Epistles, and Gospels* out of *Holy Scripture* so often read, are not a little contributory; but to speak of these would be to particularize; read those mention'd Authors to that end, *My Discourse* is otherways laid. I say, the publick Offices of our Church frequented, do also hugely benefit us, in that they deaden us to the things of this transitory Life, and train us up before-hand to the happy Employment above, of which our large Congregations, as well for the Appearance, as Performances therein, are a transporting Type. — I need no more than say this sure, *As the Tree falls so it lies.* As Men have us'd themselves, so they are naturally inclin'd, and can be pleas'd with nothing else, and the other World does not alter but confirm Men's Dispositions, so that if they dye unaccustom'd to the Delights of these Exercises,

What would become of them even in HEAVEN? and where would be their Pleasure? But — miserable Creatures! I need not question with *them* thus, *They* are not like to come among the *Communion of Saints* there, or partake of *their* glorious Privileges above, who delight not in their Society here, nor those, the *only Preparatives* for celestial Joys;

Nor is *this* all I have to say. But, forasmuch as great is the Power of this good *Example* of attending constantly on this Ordinance of GOD, in working over even the *evil-disposed* to the like pious Practices at last, could that be, which is impossible, that any Man in this imperfect State could live free from Sin, nor be under any Obligation to the Almighty, in whom only we all live, and move, and have our Being; yet even then, notwithstanding, as a wise Lover of Souls, he SHOULD come to these publick Offices for EXAMPLE sake. And would but the *Majority* of the Members of our Holy Church, do their *Duty* herein on *this* account, we should bring the Virtue of constantly frequenting
our

our Common-Prayers into *such* an *universal* Custom or Fashion (if that Word may be here used) as *all* the rest too would come for very SHAME, which might be the *first* step to their *Reformation*, and which we would speedily then hope, might be compleated in them all, were they permitted themselves to be daily *blessed* with hearing for themselves the earnest Supplications of so many good Christians, and to be surrounded with such mighty *Charms* as are there plentifully to be met with, of *unaffected Piety and Zeal*. — Oh blessed God! when, Oh! when shall that time come? And Oh ye professed Members of our most excellent and loving Mother the Church of *England*! When will you so unspeakably comfort HER Heart, who is so ready and desirous at *all* times to comfort *yours*? When will you please that all this shall be? — But,

III. 'Tis your exceeding *reasonable* Duty so *constantly* with *Devotion* to frequent the Common-Prayers of our Church in point of highest Interest, &c. not only as they are a *publick* Form, but because they are *composed* by, and are the

B. 5

the Voice of the Church, as they are composed by the Church.

The holy Catholick Church has the Promises, the infallible Promises of the blessed Fellowship of the Holy Ghost to be ever with her to guide and direct her, St. John 14. 16. 26. ver. and Chap. 16. 13. ver. &c. — The Church of England is a true and sound Branch of that Catholick Church: To Her then belong these Promises, nor had she ever greater need of the Assistance and Inspiration of that blessed Spirit than when she humbly met in her lawful Representatives [all very good and learned Men too] with full dependance on, and faithful Expectation of it, according to those unerring Assurances of her indulgent Husband Christ, to compose such a Form of Prayer as might be most redowning to the deserved Honour of the great Majesty of Heaven, and most beneficial to the general Wants of all her Members, and indeed of all mankind.

The publick Prayers of our Church then were composed by HER as the Church of Christ, with the Direction and Guidance

Guidance of the sacred Spirit of GOD: What then should our constant Application to them be, but of highest Interest to our selves and others, on *this* Account? for will not GOD Almighty be *more especially* ready to hear, and *more graciously* ready to accept those Addres-
ses which *Himself* hath helpt us to, as *most convenient* for us? And will he not the sooner and more largely bless us in THEIR use? Undoubtedly he will, and nothing more reasonable: Consider *this* often with Comfort, ye pious constant Comers to these Divine Offices, and be ye *stedfast, unmoveable, and always abounding* in this Work of the Lord, forasmuch as ye know, that your Labour (if any thing of this kind can be called a Labour, especially to you religious Christians) is not in vain in the Lord, no: but shall assuredly have a great Recompence of Reward.

And consider this, ye Neglecters of, and ye Remiss hereat; ye that come not at all, and ye that seldom come: ye had far better neglect or be remiss at your private Devotions than at these, tho' whoso wilfully DARES to do either, will find

find at length, that he had better at that time have run his Head into the Flames. And it is certain, whoever comes with a *duely* prepared Heart to *publick* Prayers, will never omit his *private*.— Ye do not only by your Absence, lose the Benefit of the Common Prayers, and so *sin* in the Defect of your Duty; but ye *affront*, ye *provoke* the great and terrible GOD to Wrath, who is able so sadly, in a *Moment* and for ever, to revenge Himself of you, in that ye *wilfully* retire from those Holy Offices, in the making of which, HIMSELF was concerned for your Good, and which you, as a Member of the Church, did *desire* that He should. See how such an Indignity would be taken among the mildest Men, especially by those who are bound in *Justice*, by their *Posts*, as GOD is by His *Nature* or *essential Righteousness*, to punish Transgressors: and examine whether you your self would not be offended, if the Services you most willingly did for another, and at his earnest Request too, should afterwards by Himself be *despis'd*, when yet at the same time he despis'd his own immediate Interest: Consider this and tremble, all ye that thus forget GOD.— And

And so is it your Duty, because your highest Interest, as our Prayers are also the *Voice* of the Church.

For *these* Prayers (as I told you) being made by the Church, and being offered up by *all its Members* unanimously concurring, as they are the Suffrage of them all, are the Voice of the whole Church, not of one particular Parochial or Cathedral Congregation in the Kingdom, but of ALL ; yea, they are the Voice of the WHOLE Catholick Church, as our publick establish'd Liturgy is agreeable to Catholick Doctrine and Practice, and to the Words of sacred Scriptures it self.

Nor are they Her Voice of *Yesterday*, but, which is not the least thing considerable, which have been so for *Ages*, even the Voice of many Holy Christians now of the highest Ranks in *Glory everlasting*, which makes our Prayers very dear to God, and precious in his Sight, in that they are not only the *Voice* of his Church, but have been offered up by it so long, yea, and by such a Multitude of those pious Souls in it as
he.

he has thought worthy to exalt to his own Joys, to the very Joy of our Lord, to HIS Supream Degrees of Blessedness in HEAVEN.

Now, what an Advantage this is to all, to pray and to be prayed for, by and in *such* a Voice, that is so diffusive and so esteemed above: and what a satisfaction should it needs be to ALL to think, that as we pray for others, and are prayed for our selves in one place, so we are among all the large and sacred Society of the Faithful in every place, where doubtless, there are so many singularly righteous Persons most heartily at this Work.

Thus are our daily publick Prayers (offer'd up in) the Voice of the Church, yea, of *that* Church which is GOD's beloved, and whose Voice, is the Voice of his Beloved, Cant. 4. 26. yea of her whom his Soul loveth, Chap. 1. 7. and for whose dear sake (THAT Joy that was set before him, the doing her good) he freely laid down his Life, endured the Cross, despising the Shame, and shed every Drop of his most precious Blood,
St.

St. John 3. 16, 17. I John 4. 10. I Pet.
4. 1. Chap. 1. 18. 19. Heb. 12. 2, &c.

Now, as they are that Voice, Can they ever meet with a *Repulse* from *Him*? Will He ever shut his Ears when *that* cries out? Can he at any time refuse the granting all things rightly needful to each of those that sincerely utter *that* Voice? No, No: Has He not Bowels of everlasting Mercy to All, but especially towards his *Spouse* the Church? Does he not always therefore wait to be gracious to Her? and does not the Church Her self acknowledge that He is more ready to hear than she to pray, and is wont to give more than either she desires or deserves? Yes, certainly, and we daily find it so, and always shall so find it, for Isa. 63. 9. *As the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee, (to do thee good for ever thou Church of Christ)* and Isa. 49. 15. *Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? Yea, they may forget, yet I will not forget graciously to hear thee thou obedient Son or Daughter of that beloved Church.* We know it, O God, and we believe

Believe no less than that thou who readily gavest us thy most precious Life to do us good, wilt freely give us all things else, since THAT is of far greater value than all besides; therefore I say again, 'tis your exceeding reasonable Duty to constantly with Devotion to frequent the Common-Prayers of our Church, in point of highest Interest to your self and Brethren and others, as they are a publick Form composed by, and are the Voice of the Church. And so it is,

IV. As those Prayers are offered up by the Priest, the Minister of GOD with the People.

They are not the People alone that send up these Prayers on high, the Priest is the Person particularly concerned in this Employ, as he is the chosen Mouth of the Congregation, to which the People universally are obliged to join an hearty AMEN. For the Priest is the Minister of GOD, set apart for that very purpose, and ordain'd to offer up Prayers and Sacrifices for all the Community, yea, is commanded by GOD to offer up this publick Service and

and worship of GOD, i. e. says Bp. Sparrow in his *Rationale*, p. 8. (for here I must needs quote *his* Words and St. Chrys.) “ He is commanded so to do by
 “ those whom he hath impower’d to
 “ command and appoint it, and this he
 “ is commanded in the Behalf of the
 “ Church, and therefore must needs be
 “ most acceptable to Him; which is so
 “ appointed by Him, for what He commands He accepts most certainly.
 “ Private Devotions and Services of
 “ particular Men, which are offer’d by
 “ themselves for themselves, are sometimes accepted, sometimes refused by
 “ GOD, according as the Persons are
 “ affected to Vice or Virtue; but *this*
 “ publick Worship [as offer’d by the
 “ Priest] is like that Lamb, *Exod. 29.*
 “ commanded to be offer’d by the Priest
 “ for others, for the Church, and therefore accepted, **WHATSOEVER THE**
 “ **PRIEST BE THAT OFFERS IT**
 “ UP; and therefore King David prays,
 “ *Psal. 141. 2: Let the lifting up of my*
 “ *Hands be an Evening Sacrifice*, i. e. as
 “ surely accepted as that Evening Sacrifice of the Lamb, which, as St.
 “ Chrys. Hom. in *Psal. 140.* says, **NO IN-**
 “ **DE-**

“DEVOTION OR SIN OF THE
 “PRIEST COULD HINDER, but that
 “it was MOST CERTAINLY accepted
 “for the Church.

I shall not presume, after the excellent Words of *these great Men*, to add any thing on this Head, but I would observe this to you, that whereas the *Bishop* affirms that this publick Form being offer'd by a PRIEST is certainly accepted by God, WHATSOEVER the *Priest* be (*i. e.* in his Life and Conversation) that offers it up; and the SAINT, that NO Indevotion or SIN of the PRIEST could hinder, but it was *most certainly* accepted for the Church, &c. I justly conclude, that they are highly to blame who leave their own Parish Church at any time, and ramble among *Dissenters*, or to other *Parochial Churches* on this Pretence, that the Minister who officiates at theirs is an *ill Man*, which is often only a Pretence, and which they may often be deceived in, being not able to know the Heart, nor always the Truth of the matter, and Circumstances of the Action, nor the Repentance of the Person, &c. Nothing of this Nature being ever able to justify

justify their own *schismatical* Behaviour; or which so much *inclines* to *Schism* generally, and which is greatly *unreasonable*, were it only on *this* account, that by the *same* Rule of Equity that *one* thus rambles abroad, *another* may, and so may *all*, and then what would become of particular parochial Congregations? Is it fit that GOD should appoint them Ministers to pray and preach before their *stone Walls alone*? Or that the *Wisdom* of the Church in prescribing parochial *Districts*, should at last (truly) be disappointed to please their *itching Ears* and *roving Minds*.

Let them especially think of this who *ramble* thus, for only *Rambling* sake, or vain *Curiosity*, and *Novelty* sake, or through the *Esteem* they bear to Particular Ministers, and so *have Mens Persons in Admiration*, when at the *same time* there is *Divine Service*, and they may have room at their own *Parish-Churches* if they please to come in *time*.

And thus far of your DUTY of *daily* frequenting the *publick* Prayers of our Church in point of but highest Interest
to

to your own self and Brethren, and others. I come now, Sir, to evince it your DUTY.

Secondly, In point of JUSTICE to GOD and the CHURCH, otherways than private Prayer; and here, and on all that follows, I shall not need to be so *large* as before I have been.

In point of Justice to GOD and the CHURCH, for *God* and the *Church* REQUIRE it, and *otherways* than private Prayer, or *rather*, or *more especially*, because these *publick* Prayers are of more general *Benefit*, as has before been made appear; and I hope you'll readily confess, that 'tis but *just* your Obedience to them, whose Subjects and professed Members you are, and then too, when it fully appears to be of *common* Good to your self and others, and of universal dangerous Consequence, your neglecting this reasonable Service.

Every thing does God require of us as our Duty which is *only* for our Interest, and for no other end does he require it; and *proportionable* to the *greatness*

ness of our own Benefit accrewing from the necessary Discharge of *that he requires*, so he requires it of us, and is angry with us and grieved [to speak *ad Hominem*] if we perform it not; nor without our Interest [so essentially and admirably good he is to us] does he require any thing of us? No, There is nothing in any of his Commands that savour of his meer Will, or is enjoin'd us for his Pleasure sake *alone*, Arbitrarily, only to shew himself a GOD and a KING over us: tho' surely (again) He that *made* us has all imaginable Title to make us his *Slaves* as well as any thing else, if he were inclined to it: and a hearty Compliance from us is no more than *becomes* us, and Power he has sufficient to *force* us thereto, in case we resist, and to *punish* us for Resistance. But — the matter as you find, is quite otherwise with us. He requires us barely for our good, and because, as has been before demonstrated in the Pages above, it is of the *greatest good* to us, our constantly frequenting our publick Liturgy. SO he proportionably requires it of us. SO it comes to be (in the highest degree) our DUTY to GOD, and SO proportionably will

will he be angry with us if we neglect it; BECAUSE this Practice (observe you) *so* prepares our Minds, and possesses us with *that* Piety and Holiness *without which it is impossible*, as to the holy Nature of GOD and Heaven, and the Happiness thereof, *for any Man to see* (i. e. in the other World to enjoy) *Him* with Complaisance and Satisfaction of Will, *in whose Presence only is the Fullness of Joy, and at whose Right-Hand there are true Pleasures for evermore, i. e. to Good Men only*; for as for the wicked, they can be easie *no where* in the other Life, because *there is nothing can be found to please them, or suitable to their corrupt Inclinations.*

And on this most important Account, as GOD, so the CHURCH *His Sponse*, requires *this* Duty of you, as indeed, knowing them to be the reasonable Will of God she does every thing else in her *Laws* contain'd; so that in Justice to *HER*, you are oblig'd to the daily Performance of it.

That *she* requires it, you find in her appointing the Book of COMMON or Publick

Publick Prayers which contains MORN-
ING and EVENING Prayers to be said
DAILY throughout the Year: see
the Title immediately before the Sen-
tences at the Beginning.

And Rub. 2, 3. in the Introduction
to the Common-Prayer Book, concern-
ing the Service of the Church. And all
Priests and Deacons are to say
DAILY the Morning and Even-
ing Prayer not being let by Sick-
ness, or some other urgent Cause, (as
among the rest, I most humbly conceive,
extream immediate Necessity may be, when
through the Cruelty of the People, &c. at the
time the Priest would gladly perform this
Duty, so highly advantageous to them, He
is FORC'D upon other matters, and all
little enough to get a poor livelihood— Let
them be pleased to consider this deplo-
rable Case, who are able to provide that
those who should serve at the Altar may
live by the Altar.

And the Curate that ministreth
in every Parish Church or Chap-
pel being at home, and not other-
wise Reasonably hindered, shall say
the

the same in the Parish Church or Chappel where he ministreth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the **P E O P L E** may come to hear God's Word, and to pray with him.

* *St. Chrysost.*
Hom. 6. in 2.
cap. Ep. ad
Tim. & Clem.
Con. 1. 2. c. 39.

And so was it **AN-**
CIENTLY * appointed

in the Church of Christ.

And this was agreeable to the Command of God under the Old Law, see

Exod. 29. 38, 39. Thou shalt offer upon the Altar two Lambs of the first Year, day by day continually, the one Lamb in the Morning, and the other in the Evening.

“ And certainly we Christians (saith
 Bp. Sparrow again in his *Rationale*, p. 3.)
 “ are as much at least obliged to GOD,
 “ as the Jews were. Our Grace is
 “ greater, Our Promises clearer, and
 “ therefore Our Righteousness should
 “ every way exceed theirs. Our Ho-
 “ mage to Almighty God should be
 “ paid as frequently, at least Morning
 “ and Evening to be sure. God ex-
 “ pects from us as well as from the
 “ Jews,

“ *Jews a publick Worship.* Accordingly this was the constant Custom of the *Primitive* Christians : besides their (I may say *perpetual*) *private* Devotions, they had *publick* Common-Prayers three times a Day, at the *3d*, *6th*, and *9th* Hour, at stated places, to which they never fail’d to resort. The *3d*, (according to the *Jews* way of reckoning the Hours) which begun at *Nine* o’th’ Clock and held to *Twelve* ; and at *this* Hour it was that the *Apostles* and other Christians were met together when the *Holy Ghost* descended upon them. The *Sixth* Hour was any time from *Twelve* till *three* in the Afternoon : and the *Ninth* from *Three* till *Six* at Night, and then it was that *St. Peter* and *St. John* went up to the Temple with others, it being the *ninth Hour of Prayer*. This was ever * *THEIR* Custom, yes, tho’ it being in the time of a most fiery Persecution from the Potent *Heathens* , they always went to them in Danger of their Lives, and many Miles too, some of them who dwelt a far off, not-

* Acts 1. 14
Chap. 2. 4. 46.
Chap. 3. 1.
Acts. 2. 1. 46.
Luke 19. 47.
St. Cyprian de
Orat. Dom.
Clement.
Alexandrinus
Euseb. &c.

C

with

withstanding Rain, or cold, or any other Hindrance for so great a Benefit. And this they gladly performed both in the Jewish and Christian Church; nor without doing it so with Love and Delight to it, could they esteem themselves or one another truly religious. Hence David, Psal. 122. 1, 2. *I was glad when they said unto me, we will go into the House of the Lord. OUR Feet SHALL stand in thy Gates, O Jerusalem, Psal. 84. 1, 2. O how amiable are thy Dwellings, thou Lord of Hosts: MY Soul hath a Desire and Longing to enter into the Courts of the Lord — Psal. 69. 9. The Zeal of thine House hath even eaten me. — Psal. 42. 1, 2. Like as the Hart desireth the Water-Brooks, so LONGETH my Soul after thee, O GOD. My Soul is a thirst for GOD, even for the living GOD: When shall I come to appear before the Presence of GOD? Psal. 27. 4. One thing have I desired of the Lord, which I will require, even that I may DWELL in the House of the Lord ALL THE DAYS OF MY LIFE — Psal. 26. 8. Lord, I have loved the Habitation of thine House, and the place where thine Honour dwelleth, &c. And hence in the Christian Church, of this there are Examples*

amples innumerable, read St. *Hierom De Vitis Patrum*, and infinite Multitudes of other *holy Lives*, where we find them always the *first* in the Church, and the *last* out of it; yea, and preferring the poorest Office or Place in it, (many *Kings* and *Princes* have, you'll find, done this before all the greatest Honours in the *World besides*

These *publick* Offices, I say, they *always* gladly perform'd, because it was their *reasonable Service*, and therefore too because the *Church* required it. She of whom our Lord says, *He that heareth you [i. e. to obey you] heareth me [so as to obey me] but he that despiseth you [obeys you not] which is despite indeed] despiseth me: and he that despiseth me, despiseth him that sent me*, St. Luke 10. 16. And because of that *extream Vengeance* that is pronounced most *dreadfully* by her Husband Christ against all and every one that obeys her not, see St. *Mat.* 10. 14, 15. that it shall be more tollerable for the Land of *SODOM* and *GOMORAH* at the Day of Judgment than for them.

And now, after all, Is there any one among us so Fool-hardy as wilfully to

absent himself from those Prayers which the Church with so much Reason of *general Benefit* requires his Attendance at? Will he yet *designedly* disobey HER notwithstanding, and in THIS? — Then he is past *Argument*, and has nothing to expect but [what I tremble to think of] — *A certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries*, Heb. 10. 26, 27. O that all these wicked would immediately reform, that not one might ever feel what *this* unspeakable Misery means.

Lastly, Your *constant religious* Attendance on these *daily publick* Prayers is your exceeding reasonable Duty, as without which you cannot *truly* be called a *worthy* Member of the Church. But what is it to be a *truly worthy* Member of the Church? but in other Words, to be her *affectionate, obedient* Child, Her *zealous faithful* Servant, Do we not all understand *this* to be the true Signification thereof?

First then, it is to be her *affectionate, obedient* Child. And how is that? — You good Parents will tell us in few Words.

It is ever sincerely and readily to obey your Commands thro' tender Love of

of you that give them, and of *them* for your sake.

Such a Child must *ever* readily obey you, he doth not then at any time demurr upon your Orders, or delay, much less does he, when he pleases, not at all obey you, *that* would be proportionably to teach and encourage Disobedience in the *rest* of his Brethren : no, but as he is able, he ever *readily* obeys in tender Love of you, least THIS (Disobedience in others hereby) should happen, and so you might be *griev'd*, yea, and through the same Love to your Commands themselves, as being assured they must be *good* for him, as they come from you, and whatever Child does otherwise, and yet would pretend to this commendable Name, you will assure us says *false*, and is a *discredit* to you.

Secondly, It is to be her *zealous faithful* Servant : And ye good Masters will tell us rightly what is that, *viz.* To be always ready at your *Call*; whatever Business of his own he may at the same time have in Hand, ever acting in your Concerns as his *Post* requires, and as was from the first your *Agreement* with him ; and so is he *faithfull*, constantly affected

affected to your Credit and Interest, and to all that belongs to you, and to their daily Encrease, and utterly averse to any thing that may but be likely to tend to your Dishonour, and so is he your *zealous* Servant ; and otherways, you think him *unworthy*, permit him not *that* Name, and tell us he deserves to be *rejected* by you.

This then, among other things, is the Character (all sum'd up and apply'd) especially as to the Duty of coming *constantly* to Prayers, of a *truly* worthy Member of the Church ; and whoever acts not *ever* so in his *Will*; at least; has *no right* to that *glorious* Title.

What shall we say then to some of those who assume the HIGHEST Name of HONOUR in the Church, and yet are among the *lowest* Class of the deserving People of it? Who pretend to *Love Her Person* [tho' our Saviour says, *if ye love me keep my Commandments*] and at the same time *disobey* her *Laws*, and yet would perswade the *Dissenters*, they are so *just* as that they would venture their Lives and Fortunes in their Defence and Support : What difference is there betwixt these and the *Dissenters* in
this

this matter? only *this*, The *Dissenters* absent themselves from our *publick* daily Prayers thro' a *mistaken* Principle of Conscience, and the others directly against a *rightly informed, convinc'd* one; and yet they are angry with *them* for what they allow in *themselves*. What shall we say to these (I say) who wish the Churches *Health*, and yet come not duely to her *publick* Rites to benefit the Health of *one* Member of it: no, but rather thus act her *Ruine*. But there cannot be *many* of these, for surely, generally speaking, the HIGHEST Professors of the Doctrines, &c. of the Church of *England*, must be the BEST Livers in it, and the greatest *Reputation* to it: and where is there not, among the most strictly religious Company of Professors to Christianity, some bad Men? I know not what to say to these here I justly inveigh against; but what I have already said, which I hope they will please to consider, while you, Sir, are now abundantly convinc'd of the exceeding Reasonableness of *constantly* and *devoutly* frequenting, as much as is possible, the daily, publick, morning and evening Prayers of the Church of *England*, where so great

a Benefit may be had on those three grand accounts forenamed.

Of the DEVOUTLY frequenting them (take Notice,) as well as constantly Devoutly, That must be,

1st, with *Faith*: For *Heb. 11. 6. He that comes to God must believe — what thing soever ye desire (then) when ye pray, believe that ye receive them, and ye shall have them, St. Mark 11. 24. for Chap 9. 23. If thou canst believe, all things are possible to him that believeth*: these are the Words of our SAVIOUR. And 'twas by FAITH (see *Heb. chap. 11. throughout*) that the large Catalogue of *Worthies* obtain'd and did such things; and a very strong Foundation hereof are the Almighty Power, Customary Goodness, and certain Promises of GOD, as you may find insinuated in the foregoing Pages of this Book.

2^{dly}, Devoutly must be with *heartly Intentness of Soul* and all the Powers thereof, desiring and even LONGING that what we pray for may, if *fitting*, fully come to pass: and this is that *servent Prayer* [as *St. James* calls it *chap. 5. 16.*] that *availeth much*.

3dly, *Devoutly*, i. e. with *Decency of Behaviour*, in Conformity to the Church's *Rubrick*, which supposes and designs,

1. Our being there ready before the Service *begins*, least by our hurrying and ruffling about afterwards, we discompose our Pew-Mates at their Duties, as well as lose the great Benefit of *Confession* and *Absolution*, without which, we are not very worthy to go home with the *Blessing*.

2. Which prescribes our proper *Responses* and *Silence*, &c. Read the *whole Rubrick* often over, 'tis your Duty: you may *blunder scandalously* there, if you read it not, perhaps you may absolve the *Priest*, and commit many other horrid Mistakes.

3. *Humbly Kneeling* as, tho' you were no Transgressor against your earthly King and Queen, you would to *them* when you approach'd their Presence with any Suit: You must *always* kneel at Prayers; no *Excuse* will serve you if you can have room. The greatest Signs of Reverence to God there, you will be assur'd, are but due from us when you revolve in your Mind, what Sinners against Him we all are and have been,

what are the bad Effects of one Sin unpardoned. How odious the *least* Sin is in the Eyes of Him before whom we come, and what a vast difference there is betwixt his infinite Greatness and our vile Meanness; therefore the blessed Saints and Fathers of old, did not only *kneel* in their Devotions, but (where the place would admit) lay *flat on their Faces in the Dust on the Ground*, and so glorified God in their Bodies as well as in their Spirits, which were both His, 1 Cor. 6. 20. Thus *Devoutly* we must behave ourselves, considering what we are about, where we are, and before whom.

1. *What we are about*: the most important Work in the World, the saving our immortal Souls, the very Work for which we were *born*, and without which we are unspeakably miserable and undone to all Eternity, and to which therefore we cannot come to set ourselves too soon, or spend too much time, or tarry at too long.

2. *Where we are*, in the House of Prayer, the place of supream Audience, where God dispenses the Wonders of His Mercy in that particular place of solemn Seriousness, even the *Court of the Lord*, of which

which we should often say to our selves, to raise our religious Ardour, as in Scripture, *Oh! how dreadful is this place, this is none other but the Door of the Lord, this is the Gate of Heaven.*

3dly, Considering before whom we are, even more immediately before that most mighty dreadful Majesty, which makes Earth, and Heaven, and Devils quake; before whom even the innocent Cherubins veil their Faces in Confusion, *Isa. 6. 2. Who is able to kill and destroy eternally. Which removeth the Mountains, and they know not: which overturneth them in his Anger, which shaketh the Earth out of her place, and the Pillars thereof to tremble: which commandeth the Sun, and it riseth not: and sealeth up the Stars: which alone spreadeth out the Heavens, and treadeth out the Waves of the Sea, &c. Job. 9. 5, 6, 7, 8. Who himself is a consuming Fire, Heb. 12. 29. And shall come at the tremendous Day with his mighty Angels in flaming Fire, taking Vengeance on them that know not GOD, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, 2. Thes. 8. 9.*

And

And whoever comes to our Churches, and is not *thus devout*, yea, that does not study to be so, may as well stay away : [tho' I hope none will, but rather come with Devotion] for they do but provoke GOD by their *Irreverence*, give a *scandalous President* to the rest of the Congregation, and fill up the places of those that perhaps would behave themselves *better* in them.

But — of this enough : Those who can be perswaded to come *constantly*, we need not much fear will come with *Indevotion*, if they should, 'tis thro' *Ignorance* alone, and they are of a Disposition ready to do right upon the *first* and *shortest* Information ; so that *few* Words are sufficient for them.

And so, with exceeding Reasonableness, you must *constantly* frequent our daily publick Prayers with *Devotion* as much as is *possible*. I have told you *why*, but the Words [*as much as is possible*] I am now to explain.

'Tis certain while we are on this side the Grave, we have, most of us, not only our *Souls*, but our *Bodies* more or less to provide for, and some of us, those of others too, of our *Families*, and poor
Rela-

Relations, &c. And *He* that provideth not for his own, and especially for those of his own *House*, has denied the Faith, and is worse than an *Infidel*: and to this purpose, all in their *Stations* must labour, and whoever labours not (when he can) neither should he eat: so that if any of those whose Case [of *Necessity*] this really is, object, that tho' indeed what has been now said of the constant Practice of this Christian Duty on those three afore-proved **G R A N D** Accounts, is most highly *reasonable*, and therefore that all Persons in competent Health, who have sufficient Estates to maintain them, are utterly inexcusable and guilty of **SIN**, yea more than others, if at any time they but once wilfully and of choice absent themselves, yea, tho' they have far to go to Church, and may meet with some slight *Inconveniencies* by the way, and yet tho' themselves would *always* come if they could, and do come when they can, that sometimes they must of necessity miss, being then not able thro' their *Business* abroad, I answer,

1st, There is no *Business* of this World fit to be compared with that of our *Souls*, of doing one another good in this highest

est

est Degree for *Ever*. — THE very Business *emphatically* so call'd for which we were BORN.

2. That, undoubtedly, to gain the more time at this Holy Exercise we should [and every real good Christian will be so far from ^{never} ~~excusing~~ his *secular* Business, and then pleading IT as an Excuse for omitting *this*, that he does] of choice *reject* a great deal of *secular* Business for more time at *this*, having *always* in our Minds the noble Nature of GOD, for whose Service sake we do so. That He being the Fountain-Head from which all these Streams of *Generosity* among us proceed, will, at least, no more suffer us to be *Losers* in our private Concerns for waiting on Him, than you (according to your Ability) would suffer an honest poor Man to lose by you, when he gladly neglected his own Business to oblige and serve you. I say, having *always* this in our Minds, yea, and the many *Instances* we find of People that prosper **PRODIGIOUSLY** for it, according to the confessed Proverb, *Prayer and Provinder never hinder Business*. I know several Examples of this kind: but I have not known the *Best* Designs,

to

to succeed *wholly well*, and to have that intended *lasting* Effect, whose Undertakers (however *otherways* good they may be) have been *Remiss* at this *publick* Service of the Church: much less have I known *Men* any while well succeed that are remiss to God. for meerly *Mammon* sake, or through any Design that is not good.

3. I agree with these Objectors, that People of Estates in but indifferent degrees of Health, tho' they were to go *far* to Church, and may meet with some *Inconveniencies* by the way, can never yet *once* willingly miss without no little SIN: and I say, that *every Body*, to be fit for *Heaven*, should be of these Objectors Minds, should *always* be willing and desirous to come when they can, and actually *do so*, and *never* miss ONCE without Grief. But I would ask these Objectors, Whether this *necessary* worldly *Business* cannot be done as well at some other time, either a little *before* or *after*? Or otherwise, or rather than fail, supposing they pinch'd a little from their time of *Refreshments*? If it can, think not [any of you] your *Absence* once excus'd by this Plea; no! you should rather come, and you shall not lose.

lose by it [you will lose if you don't]
at casting up of Accounts: But if this Bu-
 siness cannot be done but at the Hour of
 Prayer, or never, and it be so absolutely
 necessary, you may miss; it is not possible
 for you to come, and *Impossibilities* are
 not required of you. I only declare it your
 Duty thus, *as much as is possible*, and where
 so great a Benefit may be enjoyed, i. e. if
 you please your self, tho' with some pre-
 sent Incommodiousness, which will be
 richly recompensed to you on other Ac-
 counts here, and at the Resurrection of the
 just.

I am, Sir,

Your assured Friend

And hearty Well-Wisher,

B. PRATT.

Some

Some further Motives, being expresse Sentences out of Holy Scripture, to this great Duty of constant publick Prayer, which I quoted not in this preecedent Discourse, but which, as being correspondent to all that I have there asserted, I think necessary here to insert, and to be often read over and consider'd on by every one.

LET us go speedily to pray before the Lord, and to seek the Lord of Hosts, *Ezek. 8. 21.*

Not forsaking the assembling of our selves together as the manner of *some* is, but exhorting one another, *Heb. 10. 25.*

For unto the Place which the Lord your GOD shall choose out of all your Tribes to put his Name there, even unto his *Habitation* shall you seek, and there shalt thou come, and thither shall ye bring
your

your Burnt Offerings and your Sacrifices,
Dent. 12. 5. 6.

For I have chosen this place to my self for an House of *Sacrifice*. Mine Eyes shall be open, and mine Ears Attent unto the Prayer that is made in *this place*, 2 *Chron. 7. 12. Where,*

If *Two* of you shall agree on Earth, as touching *any* thing that they shall ask, it shall be *done* for them of my Father which is in Heaven, *St. Mat. 18. 19.*

So then, Praised be the Lord DAILY, even the God who helpeth us, and *pour-eth* his Benefits upon us, *Psal. 68. 19.*

He is our GOD, even the GOD of whom cometh Salvation ; GOD is the Lord, by whom we escape *Death*. See his *express Promises*, *Psal. 50. 23, &c.*

O come *therefore*, and let us sing unto the Lord, let us heartily rejoice in the Strength of our Salvation : Let us come before *his* Presence with Thanksgiving, and shew our selves glad in Him with Psalms : For the Lord is a great GOD, and a great King above ALL Gods. — In *his* Hands are all the Corners of the Earth, and the Strength of the Hills is *his* also. The Sea is His, and He made it,
 and

and His Hands prepared the dry-Land,
Psal. 95. 1, 2, 3, 4, 5.

O go your way into *his* Gates with
Thanksgiving, and into his *Courts* with
Praise— 'Tis He that has *made* us, and
not we our selves, we are *his* People and
the Sheep of *his* Pasture. — Serve the
Lord with Gladness [*then*] and come
before his Presence with a Song, *Psal.*
100. 3, 2, 1. *ver.*

For the Lord is great, and cannot
worthily be praised: He is more to be
feared than ALL Gods. Ascribe unto
the Lord the Honour DUE unto his
Name, bring Presents, and come into
his *Courts*. O worship the Lord in the
Beauty of Holiness, *Psal.* 96. 4, 8, 9. *ver.*
And there,

Let us *worship* and *fall down* and *kneel*
before the Lord our Maker, *Psal.* 95. 6.
For,

Holiness becomes *Thine* House for
EVER, *Psal.* 93. 6.

And God is greatly to be feared in the
Assembly of the Saints, and to be had in
Reverence of ALL them that are about
Him, *Psal.* 89. 7. and to be served ac-
ceptably with *Reverence* and *godly Fear*,
Heb. 12. 28.

Therefore.

Therefore, Give Thanks, O Israel, unto God the Lord in the Congregations from the ground of the Heart, Psal 68. 26.

'Tis a good thing (*there*) to give Thanks unto the Lord, &c. *Psal. 92. 1. For, Power and Honour are in his Sanctuary, Psal. 96. 6. and such as be planted in the House of the Lord shall flourish in the Courts of the House of our God. THEY also shall bring forth more fruit in their Age, and shall be fat and well liking. That they may shew how true the Lord my Strength is, and that there is no Unrighteousness with Him, Psal. 92. 12, 13, 14. ver.*

Blessed is *that* People.—In thy loving Kindness thou shalt lift up their Horns, [*prosper them exceedingly*] *Psal. 89. 16. 18. And thy Loving Kindness is such Blessedness, that it is better than Life its self, Psal. 63. 4.*

They shall be satisfied with the Plenteousness of thy House, and thou shalt give them Drink of [*such*] thy Pleasures as out of the River, *Psal. 36. 8.*

Blessed are *they* that DWELL therein.—One Day in Thy Courts is better than a thousand any where else, *Psal. 84. 4. 10. But on the contrary,*

If.

If we have forgotten the Name of our God [*neglected to do this*] and have holden up our Hands to any *strange* God [*fix'd our Minds rather on something else and more than on this Duty,*] Shall not GOD search it out? for he knoweth the very *Secrets* of the Heart, *Psal. 44. 21.* He shall, for the Lord your God is a jealous God, *Exod. 20. 5.*

But, O Lord, (*for my part, as I am a professed Member of thy Church*) *Psal. 116. 16, 17, 18, 19.* Truly I am thy Servant, and the SON of THY HAND-MAID: *and to evidence this, I will offer to thee the Sacrifice of Thanksgiving, and I will call upon the Name of the Lord. I will pay my Vows unto the Lord, now, in the Presence of all his People, in the Courts of the Lord's House, in the midst of thee, O Jerusalem. Yea, and Psal. 23. 6. — I will DWELL in the House of the Lord for ever.*

The exceeding
Reasonableness

Of ALWAYS and Worthily Receiving
The Holy SACRAMENT

Of the Supper of our Lord,
where so great a Happiness may be enjoy'd,

In point of but highest *Interest*, and
therefore *Duty* to our own *Selves*, &c.
as well as *Justice* to GOD and the
CHURCH, and as *without doing* which
we cannot *truly* be called *worthy* Mem-
bers of it.

In a Letter to a *Young Gentleman*.

S I R,

THE great *Misery* of Mankind,
as it is most *surprizing*, is most
deplorable [He, who in all our
Afflictions is himself *afflicted* thinks it so] in

in *this* respect, that tho', by their *rational* Faculties, THEY assent to and are certain of this Principle, That *all things that are every way fitting for us to do we ought, and They should, by all means speedily, and with our utmost Capacity by us be done.* And tho' accordingly, They act commendably well in things of *lesser* Concern to them, yet THEY are *stupidly careless* of things of the HIGHEST Concern, and yet at the same time [by *that* Capacity of *common* Rationality God has given them] They *rightly* infer that of the *greater and more durable Importance the matter fit for us to do, is the far more worthy it is of our utmost present Industry and Solicitude.* This, I say, as it is *most surprizing*, is indeed *most deplorable.* And yet *thus* it is with many of them as to *Spirituals and Temporals!* the fitting things of *this* uncertain wretched Life, with a *trembling Eagerness*, they hunt after *immediately*; And why? Because they know not how soon *they* may be *past* their Search, tho' if they should obtain them, they may lose them again. But the *fitting best* things of the other and eternal Life, tho' they come to *court* their Acceptance, and are ready to *drop into their Hands* the Fruits of

of which shall *never be taken from them*, and which *therefore* they KNOW to be *incomparably preferable*; and without the Consequences of which they are for ever *undone*: *These* they care not for! they think not of! they take not *real Pains* about! nor are in *earnest* with! no, not they!

And *thus* Men act (to be particular) in the Business of the *Holy Sacrament* of the Lord's Supper, a *Duty* most *highly fitting* for them ALWAYS to perform in reference to their *everlasting unutterable Happiness* or *Misery* in the next World.

And whence comes this *gross Contradicting* Temper in them, so *point blank* against, even their *vulgar* Sense of things? This *Lethargick* Stupidity in the midst of *greatest Danger* in People able to THINK? — There is *Witch-Craft* as powerful as the *bottomless-pit* can make it, suffered in the Case: they permit their most notorious bitter *Enemy* the DEVIL with all his *flyest Stratagems* to lay them asleep as to this Concern, which neglected, most effectually tends to their *Damnation*.

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But

But—— O ! that their Eyes may be forthwith *here* open'd by *this* following Discourse, or some *other*, or *some* how else, that they may not at last be open'd to no purpose in HELL : and let them take Notice we warn them of it!

This *Blessed Sacrament*, the *worthily* receiving of which, on every good Opportunity, I am now upon, I shall handle in the *same Method* I did the *Daily use* of *our Publick Prayers* : But I shall be but brief here ; not only because, if the *former* Discourse has effect on People, there is the *less need* of saying much on *this* (as that *must first* have) This being the *highest* part of Divine Service, of *chiefest* Interest to your own self, &c. and therefore *most* especially your *Duty* in respect to *God* and the *Church*, and *without* which you *cannot* be a *true* Member of it. But because the *Inferences* and *Applications* which might be said *here*, have already been as properly affixed *there*, as being needful for and belonging to *both* Subjects, and which sounding *harsh* to some Ears, tho' they are undoubtedly great *Truths*, and exceeding occasion there is to speak them [in hopes that *once* offering them may suffice] I
here

here almost wholly *omit*, only contenting my self, (when needful) most earnestly to refer the Reader to a *Review of them*.

And what I say, as what I have said, shall be designedly very *plain*, not to direct the *Pious knowing* ; [If **They** are not thus *pious*, **THEY** are condemn'd of *themselves*] no, I beg *their* Excuse, but to excite and instruct those doleful Objects the *careless ignorant*, those on whom [I justly think it, in this happy Kingdom where the light of the Gospel so much abounds] without a present Amendment, a double Portion of Destruction may fall, because they cannot (sure) but be *wilfully ignorant*.

I begin with the first grand Argument, evincing the Reasonableness of **ALLWAYS** and constantly receiving the Supper of our Lord.

The Point of highest Interest, and therefore Duty to our selves [and one another, I may here say too, as to the Prayers and good Example, but of that see the former Discourse]

But before I enter, take a Word or two about *worthily* receiving, for you must ever *worthily* receive as well as

ALLWAYS; because 'tis our Saviour himself assures us, that *he that eateth and drinketh unworthily, eateth and drinketh, [κεῖνα ἑαυτοῦ] his own Condemnation*, 1 Cor. 11. 29. For *he is guilty of the Body and Blood of the Lord*, ver. 11th. He is so far from partaking of the *Benefits* thereof, that hereby he greatly *mischiefs* himself, yet this will be no *accepted Excuse* to any Person for his not receiving, tho' but for **ONCE**, no not in the *least*; but on the contrary, 'tis an *Aggravation* of his *Heinousness* in the Sight of God, because 'tis adding *Sin to Sin*. He is a wicked Person in two grand abounding *Respects*. First, in that he *still entertaineth that or those Sin, or Sins*, which *make* him unworthy to receive. And, Secondly, in his *abstaining* from that *Ordinance of GOD* which it is so greatly every way **ALL** Christians express *Duty* (as I shall presently shew you) to perform on **ALL** happy Occasions.

As to what it is *worthily* to receive, there are excellent Books to direct you fully and plainly how to receive *worthily*, already in Print, Such as *Bishop Kenn's Devotions* for the *Winchester Scholars*, &c. *Bp. Taylor's Holy Living*, and that uni-

universally approved and inestimable. .
 Book, *The whole Duty of Man*, particularly at *Sunday the 3d.* — All I say of it here, I say in the Words of our *Holy Church*, and they are *these*,

Whoever examines himself whether he repents him truly of his former Sins, and really and earnestly does so repent, and is in Love and Charity with his Neighbours, stedfastly purposing, from henceforth, to lead a new Life, following the Commandments of God, and walking ever after in his Holy Ways, having also a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death, which he suffered meerly for our sakes. Whoever does so, may take this Holy Sacrament (and it shall be) to his great and endless Comfort. He is certainly a worthy Receiver, we don't mean for his own Merits sake; for thus there is none of us all worthy, nor ever were, but on the Account of Christ's particular Command and Invitation to such. Yes, thus he is worthy, tho' he has formerly most grievously committed (suppose) the greatest Sin in the World: Such an one indeed is the sickest of all Sinners. But therefore he has the greatest, speediest Need of this spiritual Medicine.

Now, that *thus* *worthily* to receive, upon ALL Opportunities, is our DUTY in point of *Interest* to our selves, &c. This will most *abundantly* appear to every Body, in considering, 1st, the vast *Benefits* we every time receive *hereby*, which we are not sure of receiving without *this*; compar'd with, 2^{dly}, Our *Frailty*, being subject every Minute to fall into *New Sins*, and our *constant Necessity* of *fresh spiritual Helps*, &c.

1st, The vast *Benefits* we every time receive *hereby*, which we are not sure of, without receiving this blessed Sacrament.

They are the *strengthening and refreshing* of our Souls by the Body and Blood of Christ, [which are *verily* and *indeed* taken and received by the faithful in the Lord's Supper] as our Bodies are by the Bread and Wine.

The *strengthening and refreshing* of our Souls.

1st, The *strengthening* them ; and that in all the *necessary, pleasing, beneficial* Virtues of a Christian Life ; by every time a new Supply of GRACE, which by *this* sacred Ordinance is *designedly* by God conveyed unto us as Water thro' a Conduit Pipe.

By

By every time a new Supply of Grace, which [like constant, seasonable *Repetitions* of proper Physick to an infirm Body, tho' continually subject to further Dangers, at last restores it to perfect Health] at length fully capacitates and ripens us for the glorious *Kingdom of God*.

Thus our Souls are strengthened by the Sacrament of the *Eucharist*, and that, as in other, so in the necessary, pleasing, beneficial Virtues of Faith, of Hope, and of an encreasing universal Charity, and that into the Habits of them: for Use (as we say) makes perfectness; yea, into a more and more strong Habit of them, as our continued or often repeated use of any thing confirms us still more therein, makes us more ready at it, more pleased with it, and consequently IT more beneficial to us.

2dly, The next grand Benefit of this holy Sacrament is, it refreshes our Souls, and that by being joined at the Receipt of it with all the other Members of Christ, with all that comfortable Fellowship of Saints, and with Christ Himself, their Head; by then renewing the Covenant of God in Jesus, which God seals as to his part, and so binds himself to

fulfil, and we promise to observe for ours : both which are united by our Saviour, and signed by the *Holy Ghost*, in the bestowing on us *those* Graces which we then desire, and exercise, and (as I told you) receive. [And of *this Covenant* read the *Whole Duty of Man*, Sund. 3d, and *Preface*.] By being also assured hereby of our Enjoyment of every thing which God, (considering the particular Tempers and Inclinations of every one of us) knows to be fit for us, or will do us no harm in this Life, as *Health* and *Length of Days*, or Recovery from *Sickness*, competent *Support* and *Maintenance*, *Peace* and *Deliverance* from our *Enemies*, and *Content*, and *Patience*, and *Joy*, and *sanctified Riches*, or a *cheerful Poverty*, and *Liberty*. See at large Bp. Taylor on the *Sacrament*, p. 288.] But which is above all, our Souls are hereby refreshed by being fully assured of *Life everlasting* in the compleat and free Pardon of all our Sins. vide 2d. Collect after the *Sacrament* in that Office in the *Common-Prayer*, beginning *Alm. and Everliv. God*. But especially,

See our Saviours own express Words, John 6. 54. ver. *Who so eateth my Flesh*
and

and drinketh my Blood hath **ETERNAL** LIFE, and to that end I will raise **HIM** up at the last Day. But, O ye careless Neglecters of *this* holy Sacrament: See and read, or hear what *that* very Person our *blessed Saviour* solemnly protests of **YOU**, ver. the 35. of that Chapter, and tremble thereat, *Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have NO LIFE in you!* no, no Reason at all to hope for this Life everlasting, **YOU** have **NO** Title, **NO** Pretence to it, nothing in **YOU** *worthy or fit* for it! 'tis by this *alone* we are made Partakers of the Kingdom of Heaven. See *1st. Sacramental Exhor. in Com. Pray.*

And now, Sir, Is it not *plain*, the exceeding Reasonableness of *worthily* Receiving *this* blessed Sacrament in point of *Self-Interest*, and therefore *Duty*, &c. Yes, and of **ALLWAYS** so receiving it? Considering further in the

2d Place, Our *Frailty*, being subject every *Minute* to fall into *new Sins*, and our constant *Necessity* of fresh spiritual Helps, &c.

Even the *just Man* falls seven times a *Day* into some or other *little Sins*, tho'

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indeed

indeed *he presently rises again by Repen-*
tance, Prov. 24. 16. And of our *general*
Unhappiness in this respect, each Man's
woful Experience sadly assures him : and
 hence the *Efficacy* of the Holy Sacra-
 ment, as to all *those Benefits* before-
 mention'd, being only conditionally
 conferr'd on us, [through too much of
 our Will its being concern'd in almost
 every our least Sin] is greatly *weakened*
 in us, as every Sin does *of its self* power-
 fully tend to *Death* eternal ; and there-
 fore it becomes exceeding necessary that
 we *again*, as worthily as we can, *receive*
 on the *next* blessed Opportunity, that
 so we may be *again* replenish'd with
new Additions of *withstanding* Grace, and
 be *reconfirmed* in our *Title* to *everlasting*
Life. This *Argument* I used for frequen-
 ting the *publick Prayers* : but it may with
greater Strength be offer'd *here*, inasmuch
 as our Interest, as to the *peculiar* Nature
 and Design of *this* supream Duty, is *here*
 more especially concerned ; let Men
well consider this, and their spiritual
 Weaknesses and Wants, and their *own*
Indigencies will strongly *perswade* them
 to *this* ; let them look *inward* and see in
 what great *Need* they are of *many* and
 often

often Confirmations of their Faith, of Renovations of their Repentance, of stirring up the Graces of God in their Souls, to add an Edge and Earnestness unto all Affections after Holiness, to get to themselves the most powerful Provocations to Obedience, and they will find that they can never too often receive. Every good Christian that has Experience of the Grace of God in his Heart, does know how frequently the Power thereof is impair'd by Temptations, weakened by worldly Distractions, even of our lawful Employments, and overmaster'd by the Force of evil Desires, and they who do not, and feel not in their Souls as well as in their Bodies, a Want of proper aliment, discover a great deal of Ignorance in their Spiritual Estate, at least they betray intolerable Carelessness, that finding the Emptiness of their Souls, neglect to repair ALWAYS to this Bread of Life, the very Remedy for all this.

Thus exceeding Reasonable it is that we ALWAYS worthily receive; yea, ALL of us. Hear the great Bishop Taylor of *This*, p. 290. of his *Holy Living*:
 “ All Christian People must receive this
 “ Blessed Sacrament ALWAYS. They
 “ in-

“ indeed that are in the state of Sin;
 “ must not receive so; but yet they
 “ must receive, first they must quit their
 “ State of Sin, and then partake of the
 “ Bread of Life. They that are at
 “ Enmity with their Neighbours must
 “ receive. That is no Excuse for their
 “ not Receiving, only when they do re-
 “ ceive they must not bring their En-
 “ mity with them, but leave it. They
 “ that have variety of secular Employ-
 “ ments must receive, only when to that
 “ end they come to Church, they must
 “ leave their secular Thoughts and Af-
 “ fections behind them, and then re-
 “ ceive, and so converse with God. If
 “ any Man be well grown in Grace, he
 “ must needs receive, because HE is ex-
 “ cellently disposed to so holy a Feast:
 “ but he that is but in the Infancy of
 “ Piety had need receive, that so he
 “ may GROW in Grace. The Strong
 “ must receive, least they become Weak:
 “ and the Weak, that they may become
 “ Strong. The Sick must receive to
 “ be cured. The Healthful to be pre-
 “ served. They that have Leisure must
 “ receive, because they have no Excuse;
 “ yea, and they that have no Leisure
 “ must.

“ must receive, that by so excellent a
 “ Religion they may sanctifie their Bu-
 “ siness. The penitent Sinners must re-
 “ ceive; that they may be justified : and
 “ they that are justified, that they may
 “ be justified still. They that have
 “ Fears and great Reverence to these
 “ Mysteries, and think no Preparation
 “ sufficient, must receive that they may
 “ learn how to receive more worthily :
 “ and they that have a less degree of
 “ Reverence must receive often to have
 “ it heightned, that as those Creatures
 “ that live among the Snows of the
 “ Mountains turn white with their Food
 “ and converse with such perpetual
 “ whitenesses; so our Souls may be trans-
 “ formed into the Similitude and Uni-
 “ on with him, and Conversation not
 “ only in his Courts [by daily frequen-
 “ ing the publick Prayers] but in his
 “ very Heart, and most secret Affections,
 “ and incomparable Purities by this
 “ Holy Sacrament.

The exceeding Reasonableness of
 sometimes receiving this most comfort-
 able Repast as to these Matters of Self-In-
 terest, they seem in some measure well
 to know and bear in Mind, who some-
 times

times and with Appearance of Devotion receive it. But I would have them in every *measure, fully, and perfectly* to know and bear in Mind their *Duty* herein; and to that end let me desire them seriously to *meditate* on what I have already said from the beginning of this Discourse, and shall further say. And I ask them; Does there not appear the *same* exceeding Reasonableness that they **ALLWAYS** receive, as only *sometimes*? considering our *constant* spiritual Necessities and Promptitude to Sin, as has above been said? And is not this blessed Sacrament of the same Efficacy and Virtue at *one time* as at *another*? and at *all times alike*, so they (only) *worthily receive*? (And I have told you how that is.) And can we therefore receive *this* good thing too often?

Let me tell them, and I desire them to *mind* it particularly: When *they* receive the holy Sacrament, one would think that **THEY** receive barely for their *own* sakes, and to Please themselves *alone*; and not also as it is a *Command* of *Christ*, and the *Church*, whose *righteous* Will must **ALLWAYS** be *obeyed* before our own, (as by and by I shall further say) because they
stay

stay away *voluntarily*, when they list, notwithstanding our *Saviour's Injunction* is ever obligatory, and the *Church* always gives them the *same* kind Notice of, and Invitation to it. And I beseech them rather to *fear* and to take heed, least, if they thus receive the *Holy Sacrament* sometimes, they should receive it effectually at no time.

And *this* I greatly dread of them who are so **CRUEL** to themselves as *never* to receive the blessed Sacrament, or desire it till at the Approach of *Death*: well may I call them **CRUEL** in the *largest* degree, who have let their Souls **STARVE** for want of this spiritual Food for so long a time; and who have denied themselves the assur'd Enjoyment of all those *blessed Benefits* foremention'd, which by the *Sacrament* they might have received. — Let me argue with **THEM** a little.

Hearken my beloved Brethren, Tho' you design to receive this holy Sacrament when you come to *die*, may you not be *deceiv'd* to all Intents and Purposes? How know you but you may be snatch'd away on a sudden before you are *aware*? Or that you shall *then* have your Senses with

with which to receive it? Or that you will meet with a *Priest* in the way at *that* Hour to *give* it you? Have *YOU* obliged God Almighty so much as that *YOU* may be secured of all this? How know you that *then* it will please GOD to vouchsafe you the *Benefits* of it, if you do receive? for are you sure you shall then receive in pure *Love* of, and in hearty *Obedience* to Him, as well as for your own *Advantage* sakes? Or that he will accept this from *you* then, who have so long, or so frequently before, despised this great Riches of his Grace? Or can you have a Soul *then* all of a sudden prepared for it, if Heaven should please to admit you to its *Benefits* upon *due* Qualification? Can YOUR Soul, I say, *then* be in such a Frame so soon, which has been so long estranged from it, and incurvated to the *World*? Is it so *easy* a thing for any body to be fit for this *Banquet*? Then the more horrid Sinners you for neglecting it all this while! But the

Second grand Argument evincing the exceeding Reasonableness of ALLWAYS and worthily receiving the Supper of our Lord is this.

The

The Point of *Justice* to GOD and the CHURCH, as in *Duty* to *Them* : for they both *command* it.

GOD does in these exprefs Words, 1 Cor. 11. 24. *This do, and in Remembrance of me*, tho' not only in Remembrance of Him, but for our own infinite Advantage sake aforesaid : yet as purely on THIS account, I can't tell what considering Person could deny HIM, our *best Friend* and *Master*, such a small and easie thing as *that*.

1st, Our *Best Friend*, who, tho' he be *God*, the *King of Glory*, has done and suffer'd SO much for *us* his vile Creatures as *has not enter'd into the Heart of us Men to conceive*, and is *ineffable* : who while we were yet his *Enemies*, died for *us*, and in our *steads*, who conquer'd our *Rebellion* by *enduring*, and then freely laid down his own *Life* to save us from the Merits of that *Rebellion* [the *hor* Displeasure of the Divine Majesty, the *Loss* of Heaven and eternal Punishments.] And *this* when there was no *Motive* for Him to do this, unless our *Want of ALL Motives could be one*.

I say, he being *thus* our *Best Friend*, tho' the doing this were for his own
Order.

with which to receive it? Or that you will meet with a *Priest* in the way at *that* Hour to *give* it you? Have *YOU* obliged God Almighty so much as that *YOU* may be secured of all this? How know you that *then* it will please GOD to vouchsafe you the *Benefits* of it, if you do receive? for are you sure you shall then receive in pure *Love* of, and in hearty *Obedience* to Him, as well as for your own *Advantage* sakes? Or that he will accept this from *you* then, who have so long, or so frequently before, despised this great Riches of his Grace? Or can you have a Soul *then* all of a sudden prepared for it, if Heaven should please to admit you to its *Benefits* upon *due* Qualification? Can YOUR Soul, I say, *then* be in such a Frame so soon, which has been so long estranged from it, and incurvated to the *World*? Is it so *easy* a thing for any body to be fit for this *Banquet*? Then the more horrid Sinners you for neglecting it all this while! But the

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I say, he being *thus* our *Best Friend*, tho' the doing this were for his own Order

Order sake alone, and barely in Remembrance of Him, we should not find in our Hearts to disobey *Him*, and not receive this blessed Sacrament at *any* time when *he commands* us. This being (especially) too, his *dying Command* to us, some of the *last Words* he spoke when about to be *crucify'd*. For let us ask our Consciences, Whether, with all our doings of *any the most expensive painful* sort, we can ever do overmuch for *Him* in *Return*? And [if the *greatest* things may be compared with the *smallest*] should we ever presume in common good Manners to deny an *earthly Friend* commanding some greater matter of us for *his sake* than this? and do the *worst* of Men at *any* time (after *due Notice* given) deny to solemnize, with others, the Memory of an absent Benefactor, when he sends them *Tokens* and desires it, let him send them, and desire it *as often as he will*? Surely no,—Nor,

2dly, Should we, as He is our *Master*, and we his purchas'd Servants [to say nothing here of our Creation, and *wholly, constant* Sustainment by him] And, I think, we had need do *Him* A L L - WAYS good and ready Service, having
bought

bought us at the *dearest* rate, *not with Silver and Gold*, but with that which is far more estimable, *his own most precious Blood*. He has bought us with this Price, 1 Cor. 6. 20. and Chap. 7. 23d. and we are not our own, Chap. 6. 19. and so not at our own *dispose* to do or not do as we please our selves, no, not *once* without the *greatest* *Disobedience*, which he may and can on all Accounts most dreadfully punish to Eternity its self ; no, we are not, but should, therefore, ever be at the Will of Him, who himself came not to do his own Will, but the Will of Him that sent Him, John 6. 38.

The Servants WE have, tho' not bought but hir'd, we expect should never be deficient in their Obedience to OUR least Commands ; We make them suffer if they wilfully do, and justly : and we expect that good Servants (true and worthy ones) should do us rather more than less Service than what we bid them do ; but especially after they have disobliged us, tho' by the least Crime, then proportionably, we expect it from them, and THEY will gladly choose to do it, that so they may atone for their Evil, and approve to us their Sincerity and hearty Repen-

Repentance. And should not the Case be much rather SO with God OUR *Master* and us *Servants* to Him? Meditate on this all ye chiefly who have ever been guilty of any *great Sin* against his *Laws*, and you will find it *doubly* YOUR Duty for the time to come to do *your utmost* to obey God in even the hardest religious Matters *He* enjoins on this Account, as well as for your own *Pardon's* sake and *Salvation* from the *Pains* of Hell.

Now, Sir, are not *these Two* sufficient Reasons why we should do this *easy, refreshing, sociable* Duty of receiving the holy Sacrament of the *Altar* when he commands us, tho' it were only in that respect, because HE *bids* us in *Remembrance* of him? But (as I said) he does not only bid us do this therefore, no: but for our own *sakes* too, that *so* we may reap *those* vast *Benefits* I before told you of, and which we *all* so *continually* need. THEY are sufficient **ALLWAYS** for our gladly doing harder things than this, if God should please to enjoin them of us. So then, *my Brethren*, (to speak to all as *Naaman's* Servant did to Him, whom the Prophet advis'd to *wash* in *Jordan*)

Jordan for his Leprosie, 2 Kings 5. 13.)
If our Lord had bid you do some GREAT
thing, Would you not have done it? How
much rather then when he only says to you,
wash and be clean? take eat, &c. Do this
in Remembrance of me, that so you may
save your Souls alive? How much rather
then should you do this when He com-
mands you?

But WHEN does he *command* you to
do thus? Why, OFTEN. See 1 Cor. 11.
25. For as OFTEN as ye eat this Bread
and drink this Cup, &c. And how fre-
quently in a Year this OFTEN signifies
or means, is certainly and truly best to
be understood by the *Practice* hereupon
of the *Primitive Church*.

This, Sir, you will questionless grant,
that the *Apostles* and *Primitive Chri-*
stians, living in the times of our blef-
sed Saviour himself, and soon after, and
conversing daily [many of them] with
HIM, must needs clearly understand his
Mind and full Design by that Word,
and did accordingly *act*, and their *Act-*
ings in this sacred Affair must plainly de-
termine and put the Case out of Doubt.

Well then, THEY understood this OF-
TEN to import, *as often as they could get*
a suf-

a sufficient fitly disposed Company to receive, and all of them having a lively Sence and due Consideration of their daily Need of it; did All DAILY, with great Readiness and Desire meet together, and did receive it; being animated too by that Petition in the Lord's Prayer, Give us this Day our DAILY BREAD; which they generally understood of this spiritual Bread of the Sacrament of the Lord's-Supper: as if those Words of God had been expressly thus, Give us DAILY a happy Opportunity [by well-disposed Hearts, a sufficient Number of longing Communicants, and a willing Administrator] of receiving the Holy Eucharist, of that spiritual Bread of which our Saviour saith, I am the living Bread which came down from Heaven, John 6. 35, 38, 51. See St. Cyprian & St. Austin, &c.

That this was indeed a part of their DAILY religious Practice from the beginning, see Acts 2. 42. where we read that they with three thousand other Souls which joined themselves to the Church, on the Day of Pentecost CONTINUED steadfastly in the Apostles Doctrine and Fellowship, and in BREAKING
of

of BREAD [this spiritual Bread] and
in PRAYERS [i. e. in Publick Prayers,
there being so many con-
stantly at them] *WE

receive the Eucharist says

St. Cyprian, EVERY DAY

as the Food that nourishes us

to Salvation. This St. Am-

brose Bp. of Millan affirms

was the constant Custom of his *Diocess*,

and after him St. *Hierom*, that it was so

of the *ancient Church of Rome*, and so St.

Austin of his time: *De Serm. Dom. in*

Mont. l. 2. tom. 4. col. 1147.—

† “The Eye of OUR Souls, says St.

“Cyprian, is almost wholly

“intent on the Memory of

“our crucify’d Saviour

“and Lord, and we find

“that the oftner we feed at

“his Table we are the more strong and

“healthy, and abler to encounter with

“those fierce Oppositions that daily

“assault us. Yea, and so strict therefore

were they at the *constant* Observance of

this Duty, that the *Apo-

stolical Canons and the

Synod of *Antioch* threaten

every one of the faithful

**De orat. Dom*

p. 192.

De sacra. l. 5.

c. 4. p. 449.

Ad Jovian,

p. 108 to 200.

†*Vid. St. Cypr.*

Ep. ad Thabo.

56. circa init

p. 89.

* Canon 9.

Concil. Anti-

oc. Can. 2.

with

with **Excommunication** who come to Church to hear the Holy Scriptures, &c. but stay not to partake of the Supper of our Lord.

So that the *Catholick* Church has ever pathetically encourag'd and recommended, and that with *straight Reins* too, the constant use hereof to all her Members, as may appear by her *Canons*, *Rubricks*, and *Offices*. " We find (says the learned and pious Dr. *Comber* in his *Introduct.* " to *Comp. to the Altar*) the *Eucharist* " in the purest Ages of the Church, was " a DAILY Companion of their *Common-Prayer*, so that there is no ancient Liturgy but does suppose and " DIRECT the Celebration of this Sacrament as CONSTANTLY as the " use of Publick-Prayers, they being " never separated but in case of *Novices* " or *offending*, and *secluded Christians*, " who only had the Benefit of the *Petitions*, but were shut out before the " holy Mysteries begun.

That sound part of the *Catholick* Church of *Christ*, the *Church of England*, says thus in her 21st Canon, In every *Parish Church and Chappel* where *Sacraments* are to be administered
with-

within this Realm, the Holy Communion shall be administered by the Parson, Vicar, or Minister, SO OFTEN and at SUCH TIMES as every Parishioner MAY communicate. And judge you *how often* that may be, and whether it be not the *Peoples* own Fault that they do not receive as OFTEN as *they please themselves*? Our holy Church never refuses *any* at *any* time, who are *desirous* and *qualified* for it, so there be but a *sufficient* or convenient Number of them, as at *least* she tenderly hopes there may be *everywhere* on every *Sabbath*, or *Holy Day*; and therefore in her *Rubricks* she *requires* the *Priests* always then to perform the *Communion-Service*, which accordingly every good *Priest* does, as far at least as the grievous *Iniquity* of some of this Age [notwithstanding *her Hopes*] will properly let him, *i. e.* to the *Celebration* of the Holy Office its self, when there is few in the Congregation then present, that *care*, or *wish*, or are *fit* to receive.

In Congregations where she may be positive, there are many worthy Christians always present, and willing to receive,
E receive,

ceive ; such as in *Cathedral* and *Collegial* Churches and Colleges, where there are many *Priests* and *Deacons*, who by their particular *Profession* should surely be very good Men, or they are monsters of Men: There she commands *positively* and *expressly*, they shall ALL receive the Communion with the Priest that Administers) every Sunday at LEAST, except they have a *reasonable Cause* to the contrary; such as ('tis suppos'd) their being oblig'd to officiate personally at their Cures of Souls abroad at that very time, their Unableness to come to Church thro' Illness or the like. See her 3^d. Rubrick after the Communion in the *Common-Prayer-Book*.

This discovers her holy Mind and Inclinations of Heart to be plainly agreeable to the *primitive Practice*: and here you find that tho' indeed she does not actually administer the blessed Sacrament of the *Lord's-Supper* near so often as (to her great Grief be it said) those blessed Christians of the *first Ages* did, she would have it so: she requires of her Members that they would all come, and receive so; that 'tis meerly the wicked Faults of many of them that she does not do so, which

which yet she says SHALL receive three times a Year at LEAST, and ^{be} BOUND to it. See 22 Can. And that she means by OFTEN receiving it, as those Primitive Christians (I told you) did, viz. as often as a sufficient or convenient Number of fully disposed Persons are got together to receive.

Accordingly, in many [even] Parish Churches, the most comfortable Custom of administering this exceeding, unspeakable, advantageous Sacrament of the Lord's-Supper is observed once every Month, besides on Christmas-Day, Good-Friday, Easter-Day, Whitsunday, Palm-Sunday, Low-Sunday, &c. yea, in many Parish-Churches in LONDON, besides other places, every Sunday throughout the Year, yea, and every Holy-Day too. (See a particular Account of the Churches where, in a Sheet printed by J. Downing, 1703. to be had at many Booksellers) But in other parts of the Christian World, by People of a Communion not comparable to OURS, yea of a very corrupt one, it is still received EVERY DAY.

Our Holy and most excellent Mother the Church of England, requires every Minister [in her 22d Canon] to give

Warning to his Parishioners publickly in the Church at Morning Prayer, the Sunday before EVERY time of his administering that holy Sacrament, for their better Preparation of themselves; which said Warning (says he there) we ENJOIN the said Parishioners to accept and OBEY, and that under the Penalty and Danger of the Law. So now, I hope, this second grand Argument is sufficiently and abundantly prov'd, that 'tis exceeding Reasonable that we ALWAYS and worthily receive this blessed Sacrament of our Lord's-Supper, where and when it may be truly had, viz. at our own proper Parish-Churches, at the appointed times, and from our lawful Priests or Ministers who have a Divine Power of consecrating and administering it: of which important Matter, that you may have a full understanding [as by all means you ought] read that very necessary and greatly valued Book, Entitled *A Discourse shewing who they are that are now qualified to administer Baptism and the Lord's-Supper*, London, printed for C. Brome at the Gun in St. Paul's Church-Yard, 1698. That (I say) we ALWAYS so receive this Holy Sacrament in point of Justice to GOD and
the

the CHURCH, *as in DUTY to them, they BOTH desiring and commanding it; as has been shewn.*

The exceeding Reasonableness of *this* being so very evident, 'tis an easie matter to draw, (and it follows naturally of consequence) *that true and very considerable Conclusion from it, which is the last main Argument for our ALL WAYS communicating: That,*

Thirdly, *Unless we thus constantly Communicate, i. e. when we are able, not being unavoidably hinder'd thro' Sickness or Want of its Administration, or immediately necessary Business [of which understand me as in Page the last of the former Discourse] we cannot truly be called worthy Members of the Church.*

For what is it to be so? but (as you find) to be *truly Primitive Christians.* And did they so constantly communicate; and shall any of us assume that noble Name, and yet never or very seldom receive? They threaten with EXCOMMUNICATION [the greatest Punishment for the worst Offenders] every one of the faithful (you have been told) that come to Church to hear the Holy Scriptures, but stay not to receive this

blessed Sacrament: and is this a Sign
 they thought them worthy Members in
 any Degree? To Men *ignorant* of the
 ancient Practice of the Church, who yet
 are told that *our Ecclesiastical Canons*
 and *Constitutions* still in force, are *con-*
sentaneous: Such Livers suggest by their
 Actions a strange, unfair, and mischie-
 vious Description of the Primitive Wor-
 thies, as if they lived quite *contrary* to
 what they *taught*! made *Orders* even by
Inspiration from on high on *purpose* to be
broken! and to let others see the *plainer*
 what *Contradictions* they were to them-
 selves! which would be the most detri-
 mental stumbling Block in the way of
 the Christian Faith! Is this the Chara-
 cter of these Men? and must they give
 it us *themselves*?

And *thus* of our present Church!
 While they so act against its positive
 Reasons and Orders, and yet profess
 themselves *zealously* for it, they are as pre-
 judicial to it: nor can any more popu-
 lar Argument be brought that *we may*
keep or break its sanctions as we please,
being of indifferency [tho' founded on
sacred Writ, and by *Commission* and *Di-*
rection from God, as *absolutely necessary*

to be obey'd] than the Actings of such Men towards them, who at the *same time* passionately declare themselves *the most convinced, affectionate Champions of it!* We have been told by an *infallible Spirit* long since, that *he who wilfully breaks but one Article of the Law is guilty of all,* and gives Scandal to those that are without. I hope THEY will consider *this,* and what has been already said in the former Discourse on this last Head, and the *Objection* about Business there answer'd, and surely they will please to alter their present Course, and bethink themselves, that if indeed they would have ALL conform to our most *righteous* spiritual Appointments, and pay Obedience thereto, they should effectually shew them that they OUGHT to do so, by *strictly doing so themselves,* and they will prevent too a great many *scurvy Retorts* which may be apt to be thrown in their Laps.

O may *this* be sufficiently imprinted in their Minds, and never out of their Thoughts. *The Wickedness of omitting or being negligent at these two Duties,* our Publick Prayers and Sacraments, and the bad Consequences of so doing that await them in *this* and the other State!

These

These Persons do often complain of the great difficulty of acquiring their worldly Aims, that they are disappointed in their enjoying them, that they are often unsuccessful, and never easie, as they desire. But then instead of *disingeniously* attributing all this to blind *Chance*, ill *Luck*, or *Accident*, they would reasonably ascribe it to the *Wisdom* of the most merciful and just GOD, without whose permissive *Providence* there can be no *Evil* of *Punishment* happen at any time, Amos 3. 6. To the Want of Blessing to shine on their Heads, that so they may be reclaim'd in time by these little Corrections, to be sav'd from those far greater and eternal to come, that may be the Portion of those who knew their Lord's Will and did it not, and to warn others from this wretched Course into which, by their ill Pattern, People are so apt to be seduced.

All this I have said, I can assure you, is matter of Truth. And now, Sir, I have done; tho' I am satisfied that much more might have been said, and with far greater *Correctness* by some others (that have more Leisure) on each Head which I propos'd to speak to — yet, according

ing to my little Parcels of *disturbed time*,
 I was resolv'd you should have my Mite,
 (such as it is) which, at *least*, I hope, will
 serve to *provoke* the more capable to *better*
 the Design, [and let no one find fault
 without doing so] and *that*, next to the
 converting but *one* the most *inferior* *Pro-*
fessor of Religion, I should take as a very
rich Return for the little Pains I us'd at
 this Tract.

I am, Sir,

Assuredly Yours,

B. PRATT.

P O S T.

P O S T S C R I P T.

TH^O the ill *Practice* of Rambling to other Parish Churches, &c. is justly here condemned, when at the same time Divine Service is perform'd in your own, or when you can as well attend the Hour of Publick Prayers at home (if you please) as abroad; yet let no weak Christian mistake me, as if I would in the least discourage his Piety at our daily Common Prayers, or at the Blessed Sacrament of the Lord's-Supper, whensoever it may be receiv'd, [how often soever] at any Parish Church of our Communion at any other time, when only attended through a Principle of ardent Devotion, and without any Disrespect to his own Parish Church and Ministers. When there is no Admission there, he may, he ought to go to our excellent Offices at other Parish Churches, or to any Cathedral or Collegial one where they are regularly perform'd, and
many

many very religious and canonical Persons there are who, because of their *necessary unavoidable Business* at the times of our publick Prayers, &c. on Week-days at *Home*, yet constantly frequent them at one Hour or another somewhere abroad. This must be mention'd to their *Honour*. They do well indeed, that rather than *ever* miss our Divine Service they go *far* for it: nor need I wish a *Blessing* on *THEM*, they are SURE of that if they *so* persevere to the end.

F I N I S.

E R R A T A.

PAGE 12. l. 1. read *satisfied of this*. l. 23. after Luke 1. 3. 10. r. *Acts* 1. 14. then Chap. 2. 4. 46. & ch. 3. 1. v. p. 22. l. 21. dele the Word *ob*. p. 25. l. 8. r. *where*. p. 28. l. 28. r. *time*. p. 45. l. 29. r. *faithful*. p. 47. l. 20. for *to* r. *of*. p. 51. l. 16. dele *to*. l. 19. for *out* r. *upon*. p. 54. l. 7. for *exercising* r. *encreasing*.

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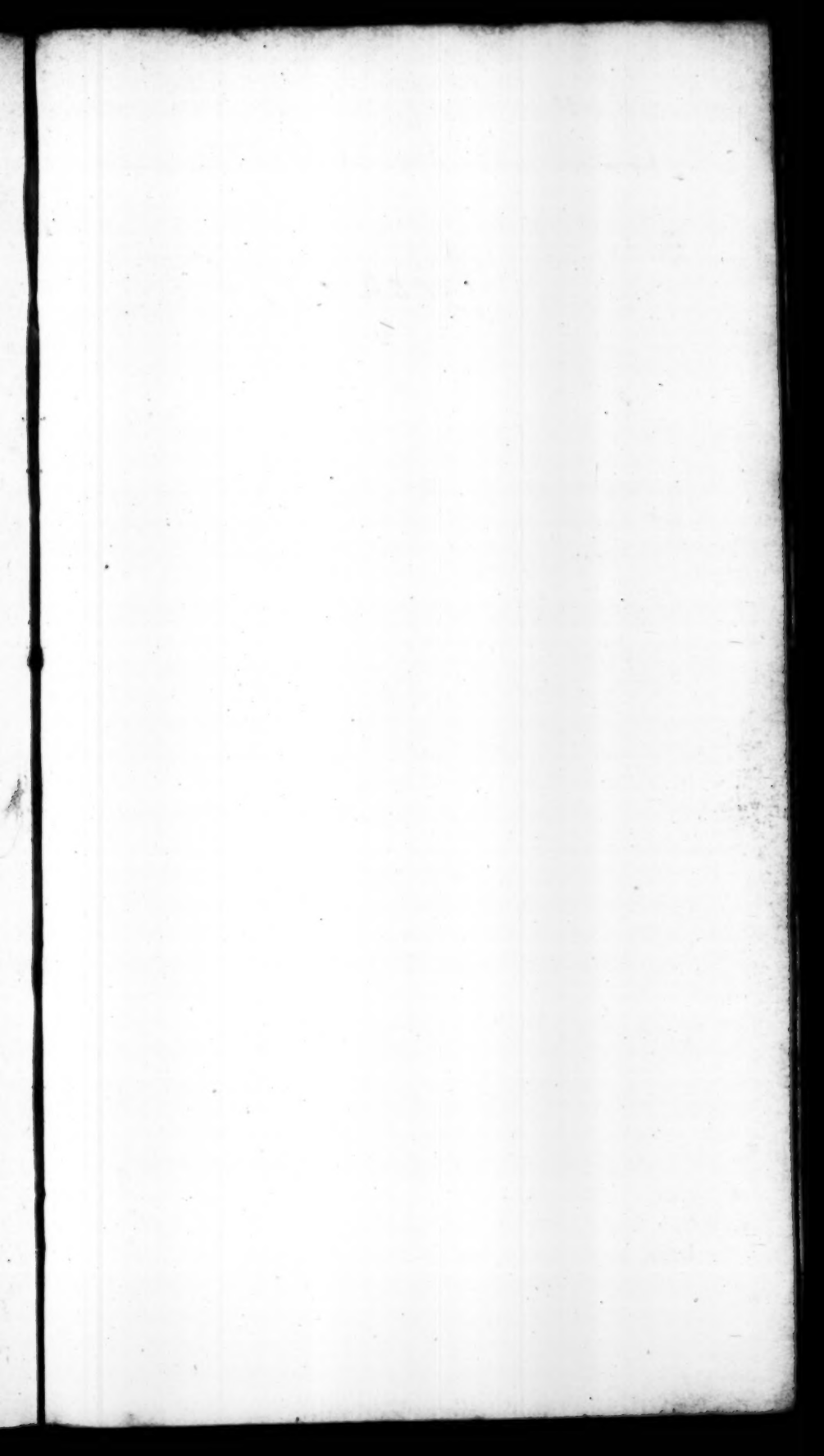
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